

A Comparative Study of the Educational Ideas of Sarvepalli Radhakrishnan and Bertrand Russell

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By

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PREFACE

Many great philosophers of the world made repeated efforts to introduce improvements in the area of education, it is only recently that educational philosophy attained an independent status as a discipline. Although, most of them wrote about the theories of education, only a few practised their own theories in their lives. Sarvepalli Radhakrishnan and Bertrand Russell have been two such great philosopher educators who not only theorised education, but also practised it. That is why both of these great thinkers secured a prominent place in the history of educational thought. Surprisingly till now no attempt has been made to compare the philosophical as well as educational ideas of these two contemporary thinkers.

The present study contains mainly a critical analysis and a comparison of important aspects of the educational ideas of Radhakrishnan and Bertrand Russell. It also includes certain other aspects of their thoughts eg. social philosophy, philosophical development etc.

The total subject matter dealt with in the thesis has been divided into six chapters. A general introduction to the subject including the philosophical background of education and bilateral relationship between philosophy and education is presented in chapter I. It takes us gradually to the door steps of the present study by reviewing the available literature related to the present study.

A brief survey of the general aspects of the events of the lives of the two great philosophers and their works has been described in chapter II.

Chapter III deals with the systematic development of the philosophies of Radhakrishnan and Russell. However, no attempt has been made to be exhaustive in the treatment, instead only important and relevant aspects have been presented.

Social philosophies of these two great philosophers have been detailed in chapter IV forming a subsidiary part of the present study.

The core of the present study dealing with a comparative study of the educational ideas of Dr. Radhakrishnan and Bertrand Russell has been presented in chapter V.

Chapter VI is devoted mainly to the conclusions drawn from the comparative study presented in earlier chapters.

I take this opportunity to express my deep sense of gratitude to Professor R.S. Pandey, Head of the Department of Education, University of Allahabad, for his able and valuable guidance and keen interest which enabled me to carry out this study successfully. My grateful thanks are also due to Professor S.K. Pal, ex-Head of the Department of Education, University of Allahabad, for his constant encouragement throughout the progress of the work and for providing necessary facilities for the purpose.

I express my sincere thanks to all my research colleagues for their valuable suggestions and cooperation throughout the course of this work.

I certify that the thesis submitted by me is entirely my own work. The work reported in this thesis has been carried out by me during the period of June 1984 to January 1988.

A summary of entire work as per requirement of the Ordinance of the University of Allahabad for the award of D. Phil. degree is supplied separately along with the thesis.

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CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

PRELUDE

Life is the most precious gift God has given to us. It is upto us how joyfully and meaningfully we lead our lives. 'What are we to do with our lives ? asked H.G. Wells and said in answer : 'Put our minds in order'. In other words mental slums will have to be cleared up as much as physical slums and education is the only means by which we can tidy up our minds, acquire information as well as a sense of value. The education has tremendous power which can be utilized in shaping human character. This power to education is provided by philosophy. Philosophy gives meaning to life and this meaning is conveyed to human beings through the process of education. Life and education go hand in hand. Man never ceases to learn. Throughout his life he goes on educating himself in some way or other. Inspite of all this he has to face numerous problems in his life. Life is not as smooth as it appears to be. A philosopher solves the problems of life. Philosophy suggests us to adopt suitable attitude towards life. From this point of view education and philosophy both are required for the progress of life.

A philosopher gives good suggestions to make society progressive. He determines some principles for the fulfillment of this purpose. But mere principles are not sufficient. These principles must be given practical form. Education gives practical form to the speculative flight of

philosophy, otherwise philosophical principles would remain mere imagination. That is why John Adams called education as the dynamic aspect of philosophy. Ross writes about him in these words. "Sir John Adams used to tell his students that education is the dynamic aspect of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the aims of life".

Through education some practical traditions are determined. Passing through the process of education we theorise the functions of education and think about the educational activities. This thinking of ours gives birth to the educational philosophy. According to John Dewey the function of philosophy is to think over the problems of education. He expressed, "Philosophy is the theory of education in its most general phases".

This statement seems to be quite correct. Because it has been observed that so many philosophers ultimately have started thinking about education. In the West philosophers like Socrates, Plato, Aristotle, Locke, Rousseau, Bertrand Russell and John Dewey had all been thinking over philosophical problems in the early parts of their lives; but later on they expressed their valuable ideas on education and became famous as great educationists. In ancient India every philosopher was an Acharya (teacher). Vashishtha, Gautam, Yagyavalkya, Sandipan, Vishwamitra, and Dronacharya were known as philosophers and teachers both. Poets and philosophers like Rabindra Nath Tagore and Aurobindo Ghosh did not only think about education, but established educational institutions like Vishwabharti and Pondichery Ashrama. Dr. Radhakrishnan has also made good elucidation of Indian and western philosophy and took keen and active interest in

education as well.

Duty of an educationist is to investigate and evaluate ideals and values for the members of his society. Every society has to develop its own educational system to fulfill the needs of people and to set up some values for its members according to the changing situations. For example, In ancient and even in medieval India, the majority of people were served by a system of folk education which was a part of people's lives. Throughout the ages Indian people have sensed the need of education for the improvement of community life. Agriculture and crafts were taught as family avocations. The community also administered law and justice with the help of a council consisted of elderly members of the village. To fulfill the cultural needs, people were trained to honour the ancient ideals and imbibe the ethical habits needed for the welfare of the community.

The methods of instruction used were the recitation of the great epics, the interpretation of the scriptures, readings from the Puranas, the performance of Yatras based upon the old myths and religious stories. Besides these, the dramatic narrations about the ancient heroes, and the group singing of the songs of old religious literature were also the part of this audiovisual folk education. In spite of the masses being largely illiterate, this system of audiovisual folk education could very easily instil a philosophic and refined spirit in the common man.

Along with such audiovisual education, there were some common religious festivals and well established social institutions which helped to develop a sense of fellowship among the people and to prepare them

to perform their duties well. The joint family system gave a sense of security to the old people and younger ones had the opportunity to learn to live as members of a society. In this manner the material and spiritual needs of the people were fulfilled to a great extent and society functioned smoothly but healthily.

This indigenous system of education was at first disturbed and later on disrupted by the advent of the West. Beginning in the eighteenth century, the West increasingly dominated the Indian scene. If we look back at the educational history of India we shall find that British people of the Victorian era believed that their educational methods, their language and literature were the best in the whole world, and thought that India could make no progress without adopting them in toto. On the other hand Indian people were some what dazzled by their first contact with Western civilization; so they believed that their country can not progress without the British model. Therefore, by the end of nineteenth century, the old indigenous system of education disappeared almost completely and a new system of education, which aimed at the spread of Western knowledge through the medium of English language, was firmly established in its place.

But this situation did not exist very long. The sudden and great rise of other nations such as Japan, especially after Russo-Japan War, exercised a great influence on minds of Indian people and made people look askance at the slow and unsatisfactory development of Indian education. The Indians of twentieth century began to stu with reverence

the cultural history of their own land. The great World War of 1914-18 exposed to the world that some thing was radically wrong with the civilization of the west and made people sceptical about the utility of the wholesale imitation of western models. The net result of this scepticism was that Indian people stopped imitating England in toto, and began to consider the creation of a naive system of education more suited to their culture and philosophy.

Unlike the philosophy of the west, philosophy in India has been essentially a spiritual one. It is the intense spirituality of India that has enabled it to resist the ravages of time and the accidents of history. We know that the external invasions and internal dissensions tried to crush its civilization many times in its history. For example, the Greek and the Scythian, the Persian and the Mogul, the French and the English have in turn made many attempts to suppress it, but its flame of spirit is still burning. Throughout its life it has fought for truth and against error. The history of Indian thought illustrates the longlasting quest of the mind ever old, ever new.

Educationists and philosophers of young India tried to reconstruct the values, culture, ideals and educational system of India. They were aware of the cause of decay of old Indian Culture. That hapened because there was growing estrangement between education and life throughout the nineteenth century under the impact of Western influence. Thinkers, like Swami Dayananda, Swami Vivekananda, Annie Besant, Rabindranath Tagore, pandit Madan Mohan Malvia, Mahatma Gandhi, Maharshi Aurobindo

and Sarvepalli Radhakrishnan are regarded as the great educationists of Modern India. These thinkers made valuable efforts to give a new flavour to the educational philosophy of New India.

The work of Sarvepalli Radhakrishnan has been the most important single factor in the genesis and development of Indian and Western comparative studies. Since shortly after the turn of the century Radhakrishnan had been working creatively for a greater synthesis of Indian and Western values and by doing so has helped us to establish the data, problems, and methods for comparative study of Indian and Western philosophical, religious and cultural ideas.

In the present age Bertrand Russell holds the same position in West what Radhakrishnan has in India. Bertrand Russell and Wittgenstein opposed the traditional orthodox philosophy of Europe. Plato and Aristotle had experience of teaching but Rousseau, Lock, Huxley, Spencer and Kant etc. were purely theorists only. Russell was not a theorist only, he also practiced several ideas of education as Radhakrishnan did. Dr. Radhakrishnan comments about his position as a teacher, "My position as a teacher brought me into close relations with young men and women in the plastic years of their lives. In the hours I was privileged to spend with my pupils, it was my ambition to educate them to a belief in a spiritual and ethical universe".¹

1. Robert A. McDermott (editor) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, pp. 55-56.

Similarly Bertrand Russell was also a great teacher. Despite the disastrous failure of his one practical attempt to create a perfect school, Russell constantly strove to invent a system of education free from repression. 'Children', wrote Bertrand Russell, 'should be free citizens of the universe'.²

RELATED STUDIES

Literature survey revealed that very few attempts have been made to study and analyze the educational thoughts of Sarvepalli Radhakrishnan and Bertrand Russell. To study the educational ideas of Radhakrishnan the speeches which he delivered from time to time, have also been consulted. These speeches are available in three volumes published by Government of India at different times. The Report of the University Education Commission, which was prepared under the chairmanship of Dr. Radhakrishnan in 1949, has also been consulted.

Similarly, very little work concerning the educational philosophy of Bertrand Russell seems to have been done. Urmila Bagga³ (1963) made an attempt to establish the position Russell occupies amongst the thinkers of the present century and to show that he has stated specific goals with respect to all the major categories of any social policy. She has

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2. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 1.
 3. Dr. Urmila Bagga : Social Philosophy of Bertrand Russell, Ph.D.Thesis, University of Allahabad, 1963.

tried to prove that Bertrand Russell is not only a dispassionate logician but a great social philosopher of our times who has never stood aloof from day to day struggles and agonies of mankind. He wants a happy harmony between the individual and the society and endeavours to find out some device for that.

Singh⁴ (1969) attempted to systematize, discuss and examine the main aspects of the educational thoughts of Bertrand Russell. He lists some of the Russell's well known contributions and follows them up by some strong critical remarks regarding the contradictions and lack of originality in Russell's views.

Dr. R.S. Pandey⁵ (1974) has successfully analysed the educational ideas of Bertrand Russell in his book 'Bertrand Russell ka Shiksha-Darsan'. He has given a detailed account of the nature, aims, curriculum, and teaching methods of Russell's educational philosophy. Philosophical, Psychological, Social and Scientific basis of educational thoughts of Russell has also been analyzed by him.

R.S. Misra⁶ (1977) has studied the Impact of Naturalistic Philosophy of some Educational philosophers, Bertrand Russell being one of them. According to him Russell believed that for proper growth of a child's

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4. S.N. Singh : A Study of the Educational Philosophy of Bertrand Russell, Ph.D. Thesis, Education, BHU, 1969.
 5. Dr. R.S. Pandey : Bertrand Russell ka Shiksha Darsan, The Mac Millan Company of India Ltd., 1974.
 6. R.S. Misra : Impact of Naturalistic Philosophy of Certain Philosophers of Education - T.P. Nunn, J. Dewey, B. Russell, R.N. Tagore, and M.K. Gandhi, Ph.D. Thesis, Gorakhpur University, 1977.

personality it was necessary to give freedom to children in schools. That is why Russell pleaded for an increasing degree of freedom of opinion and freedom of selection of subjects to the pupils and the teachers as well.

Important books and writings of Russell on the subject of educational philosophy like 'On Education', 'Education and the Social Order', 'Principles of Social Reconstruction' and his other philosophical writings were extensively consulted.

SOURCE OF INSPIRATION

During the past few decades the world has changed very rapidly, more so in its superficial aspects. Science has helped us enormously shape our material progress. We have made extraordinary progress in our achievements in the realms of higher knowledge specially in scientific and technological advancement, yet no where near the level achieved by our past generations in ethical, spiritual and moral ideals. On the contrary, in some respects there has been a definite decline in our attainments of ethical and spiritual wisdom. We are becoming more and more mechanical and self-centered in our behaviour and have been reduced to mere atoms in a community members of a crowd. Our very existence is in jeopardy.

Though man has compelled the world to minister to his needs, though the utilization of modern science and technology to production and distribution has enabled us to provide the possibilities of material well

being for all the people and make poverty an anachronism, there are still a large number of men who are suffering from poverty and starvation

In the name of religion we see things happening in this so-called civilized world today that recall the worst phases of the Dark Age. New Gods of race and nation are set up in the place of God who is dethroned. The souls of men are poisoned and perverted by collective myths. These myths control their loyalties, give prophetic hopes and demand a deep and passionate devotion to an external goal which they think is greater than the inner soul and serve as religions which have the power to give luminous meaning to life and stir the will of action. Few people who understand the importance of the unity of mankind and feel the happiness and sufferings of their neighbours are swamped by those who are preached to accustom themselves to the idea of humanity as a gathering of combatant communities whose power is tested through war. The perilous rivalries of national states are accompanied by a furious competition in armaments. Those, who have the perception of the political implications of nuclear age, feel concerned about the present division of the world mainly into two groups which are collecting armaments and carrying out tests under water, on land, and in the space. The whole act is being practiced with a cynical disregard of the human rights and interests, specially of the common man. We can not go on deceiving ourselves by saying that armaments are not meant to be used. The rate at which preparations for war are proceeding and men's passions are stirred, a catastrophe compared with which the last war was only a picnic seems to be drawing near. In the next war, if it happens, everything is going to perish.

To accept the collapse as inevitable and abandon all struggle against it is not the part of wisdom. Because nothing is inevitable in human affairs except peace. Peace is the world's most desperate need. If we want that there should be the reign of law and justice in this world, we have to enable our soul to gain inward peace. Because physical efficiency and intellectual alertness may prove to be dangerous if spiritual illiteracy prevails. For a complete human being, we require the cultivation of the grace and joy of souls filled with love and devotion. The elimination of the inner world of personal experience is not a sign of progress. The present crises of civilization in the world as well as in India is the direct result of the losing hold of ethical, moral and spiritual ideals. This loss has affected very badly our whole educational machinery which very nearly stands on the verge of collapse.

Grave concern over the falling standards of education has been repeatedly expressed on the floor of Indian Parliament. For example on May 5th, 1984 several members of the Rajya Sabha expressed their serious concern over the decline in educational standards and called for restructuring the educational system in the country. Initiating a discussion on the working of the erstwhile Ministry of Education, Culture and Social Welfare Mr. Sudhakar Pandey said that the immediate need was to ensure that humanities did not lag behind sciences. The study of history, geography, politics, social sciences and literature were essential for preserving the cultural heritage of the country.⁷

7. Northern India Patrika, Allahabad, May 6, 1984.

The President Gyani Zail Singh⁸ while addressing the golden jubilee celebration of the St. Thomas College, said, "The primary aim of education is to prepare the pupils to face life on their own endowed with character and wisdom".

He underlined the great need to reorient the philosophy of our educational system by blending the eternal values with the new forces that are moving the country forward. He said that the education system was meant to prepare them to become responsible citizens. This depended upon all round development of the individual based on eternal values like tolerance, justice, truth and compassion. The President further said that civil and moral education occupied as much importance as other aspects of knowledge in the overall development of individuals.

In one of his speeches the Prime Minister Rajiv Gandhi⁹ laid stress on revitalization of moral values cherished in Indian culture, saying that the country had not progressed to the desired extent because of deterioration in the character of people. It was in keeping with the need for character building that a new Ministry of Human Resources Development had been set up. He said that the technical development was important for the progress of the country. But equally important was the maintenance of the country's high moral and cultural values.

8. Ibid, March 12, 1985.

9. Northern India Patrika, Allahabad, November 7, 1985.

Long ago Dr. S. Radhakrishnan had realized the need of such kind of education which would be helpful in the all round development of the individual as well as for the progress of country. He expressed, "Nations climb to heights of influence and achievement by proper education, which is the principal means for the development of the individual and the enrichment of social life. We should train our youth in the skill we need and give them a new direction, a new purpose, a new vision of society. Through proper education we can transform ourselves into efficient, skilled and civilized citizens".¹⁰

SIGNIFICANCE OF THE STUDY

From the statements given above by the top leaders of our country, one thing is crystal clear that even after 40 years of Independence we are still in a state of flux of values and cultural crisis. To win over this crisis we need an educational system and philosophical thinking which are suitable to our culture and in which the good qualities of Western culture are also included. In order to devise an educational system, which may fulfill the above requirement, a synthesis of educational philosophies and ideas of East and West would have to be certainly made. This can best be achieved by studying and analysing the educational ideas of Dr. Radhakrishnan and Bertrand Russell and determining the relevance of these ideas in the present educational system and its improvement.

10. Publications Division., Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 274.

To overcome the ethical and spiritual crisis present in our country as well as in the whole world today, we need a constructive philosophy. Dr. Radhakrishnan has been the most important single factor in the genesis and development of Indian and Western comparative studies. However, in order to make a comparative study of the educational philosophies of East and West, Bertrand Russell's name was thought to be the most suitable one. Radhakrishnan and Russell have been contemporary thinkers and very good friends also. Both were internationally known for their works in the area of philosophy and education. It may be possible that the philosophical as well as educational ideas of these two great men once again will prove to be helpful in reviving our cultural beliefs, uplifting our distorted religious thinking and making our collapsing education system work purposefully, eventually bringing peace to the world.

STATEMENT OF THE PROBLEM

Removal of Irregularities from the field of education demands a new and improved educational policy. Deterioration in human character, and loss of social and moral values can only be overcome by a constructive philosophy. Due to these problems existing in our society, the researcher felt motivated to take up this particular study. Thus, the problem finally takes its shape as follows :

'A COMPARATIVE STUDY OF THE EDUCATIONAL
IDEAS OF SARVEPALLI RADHAKRISHNAN AND
BERTRAND RUSSELL'.

THE OBJECTIVES

The present study aims at :

- (i) To study the educational ideas of Sarvepalli Radhakrishnan.
- (ii) To study the educational ideas of Bertrand Russell.
- (iii) To compare the educational ideas of Sarvepalli Radhakrishnan and Bertrand Russell.
- (iv) To give suggestions for an integrated educational and disciplinary strategy suitable for the present system of education in India. In other words it may be said that the main purpose of the present study is to analyse the educational ideas of two great philosophers and to attempt a kind of comparison between the educational thoughts of both of them.

DELIMITATIONS

The study as such covers a vast field necessitating the following delimitations :

- (i) The study mainly contains the educational ideas of Radhakrishnan and Bertrand Russell only.
- (ii) Their philosophical ideas in general have been included in the study excluding details of several aspects of philosophy.
- (iii) The social element in their philosophies have been studied only as a subsidiary part of the present study.
- (iv) The study has been mainly a critical analysis of the educational ideas of Radhakrishnan and Russell. Comparison has been made only on certain aspects of their educational ideas.

THE METHOD OF PRESENTATION

In order to study and compare the educational ideas of Bertrand Russell and Dr. Radhakrishnan four main research methods shall be employed viz., historical, descriptive, analytical, and comparative.

HISTORICAL METHOD

Any great thinker or educationist is bound to be influenced by the events of his/her life and the environment. Historical method is used for the critical investigation of these events and experiences. Kerlinger has beautifully expressed his ideas about this method. He writes, "Historical method is used for the critical investigation of events, developments, and experiences of the past, the careful weighing of evidence of the validity of sources of information on the past, and the interpretation of the weighed evidence".¹¹

In educational research historical method has great value because it is necessary to know and understand the educational achievements and trends of the past in order to gain perspective on present and future directions.

Historical data are collected through two main sources which are classified as follows :

Primary Sources : Primary sources include all the eye-witness accounts. They are recorded by an actual observer or a participant in an event.

11. Fred N. Kerlinger : Foundations of Behavioral Research, Surjeet Publications (original publication by Holt, Rinehart, Winston, Inc. U.S.A.), 1978, p. 701.

Secondary Sources : Secondary sources are accounts of an event that were not actually witnessed by the reporter. He or she may have talked with an actual observer or read an account recorded by an observer, but his testimony can not be called that of an actual participant or observer.

SOURCES OF DATA OF THE PRESENT STUDY

The researcher has utilized the primary sources in order to collect the raw data of the present study. The original writings of Dr. Radhakrishnan and Bertrand Russell have been consulted. However, the secondary sources in the form of standard works authored by well known authorities have also been used occasionally.

ANALYTICAL METHOD

Analytical method is another important method used in educational research. Analysis means the categorizing, ordering, manipulating and summarizing of data to obtain answers to research questions. The purpose of analysis, according to Kerlinger, 'is to reduce data to intelligible and interpretable form so that the relations of research problems can be studied and tested'¹². Interpreter on the basis of the results of analysis, makes inferences relevant to the research relations studied and draws conclusions about these relations. Interpretation and analysis proceed almost simultaneously. The researcher who tries to interpret research results searches them for their meaning and implications.

12. Ibid., p. 134.

In educational and philosophical researches this method is used to find what does a particular thinker think about nature, universe, soul, God, ignorance, and knowledge etc., and what direction does he want to give to education which will be in accordance to his philosophical thoughts.

In the present research work the educational as well as philosophical ideas of Dr. Radhakrishnan and Bertrand Russell shall be collected and analysed. After the collection, the ideas will be categorised in different parts, e.g., the educational ideas, the philosophical ideas and ideas about the structure of society and its functioning. Later on the educational ideas shall be categorised under different sections, e.g. the ideas about the nature and scope of education, its aims, curriculum, organization and teaching methods etc.

DESCRIPTIVE METHOD

Descriptive method describes and interprets the subject matter in its present form i.e. in its shape and form as it appears at the time of description. 'It is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions'.¹³

13. John, W. Best : Research In Education, Prentice-Hall Inc., U.S.A., 1977, p. 116.

The method of descriptive research is particularly appropriate in the educational researches. Through this method the educational ideas of Radhakrishnan and Bertrand Russell shall be described. The nature and scope, and aims of education according to these two great educationists shall be presented. What do they have to say about curriculum construction, methods of teaching and education organisation and administration, shall also be described. These items, thus, would have to be detailed by descriptive method.

COMPARATIVE METHOD

Comparative method, in educational research, is used to compare the ideas of two persons or two methodologies. For example if one wishes to find out the superiority of one teaching method over the another, it is the comparative method which is used for the purpose.

In the present study this method shall be used to compare the educational ideas of Dr. Radhakrishnan and Bertrand Russell. It will be observed in what manner their educational ideas are similar and where these seem to be contradictory to each other. This comparison shall be made through different point of views.

SCHEME OF THE CHAPTERS

There are six chapters in total, covering the various stages of presentation.

1. Chapter one states the philosophical background of education and bilateral relationship between education and philosophy. It brings us logically to the door steps of the present study by reviewing the available related literature to the present study. Then it introduces us to the credentials and commitments of the present study.
2. Chapter two shall provide with an account of the life and work of Dr. Radhakrishnan and Bertrand Russell.
3. Chapter three deals with the development of the philosophies of Radhakrishnan and Russell.
4. Chapter four will present the social element in their philosophies.
5. Chapter five will give a detailed description of the educational ideas of these two great educationists. This description will include the different parts of education, e.g., nature and scope, aims, curriculum, teaching methods, freedom and discipline, and organisation of education.
6. Chapter six will present the conclusions drawn from comparative study.

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CHAPTER II

LIFE AND WORKS OF DR. RADHAKRISHNAN AND
BERTRAND RUSSELL

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It is interesting as well as illuminating to study the life and work of great social thinkers, philosophers and educationists not only to quench our intellectual thirst and satisfy our curiosity but also to find out the circumstances, incidents, and situations which have influenced the thinking of great men. The ideas emerge not in vacuum but in the world around the educators. The smallest incidents in early life sometimes have very great impact on the development of personality at a later period.

LIFE AND WORK : DR. S. RADHAKRISHNAN

Dr. Radhakrishnan was born on September 5, 1888 in a small village, called Tirutani, located forty miles to the north west of Madras. His parents were quite traditional and orthodox in their religious outlook. He did not have any advantage of birth, being the second child in the family; and of wealth, being the child of poor parents. The first twelve years of his life were spent in Tirutani and Tirupati. Both places are famous pilgrim centres. Radhakrishnan received his early education in the village. His father was his teacher. From the very beginning he had a firm faith in the existence of an unseen world behind the flux of phenomena, a world which can not be perceived through senses but with the mind. Even when he was in great difficulties, his faith in the reality of unseen has remained unshaken. Radhakrishnan loved to be in solitude

for quite a long time at a stretch. A meditative frame of mind was probably responsible for his love of loneliness. Books have been his constant and unfailing companions. Due to this habit he never felt at home in the traditional social functions. Though he had a knack of establishing rapport with any kind of person, high or low, old or young, if the need demanded it, but basically he was very shy and lonely. He had hard time in getting along with the people not much known to him. Radhakrishnan's withdrawn nature and social timidity had given him a reputation that he was very difficult to know. Though he was capable of strong and profound emotions but he generally used to conceal them. Dr. Radhakrishnan was a strong believer of destiny and assumed that the success in life, he has achieved, is due to his luck or guidance from an invisible hand. But he did not want to shift the blame for his failures to ill luck or circumstances. He said, "my achievements are not entirely my own, but my mistakes are in large part due to my own folly or weakness".¹

From 1905 to 1909 he received his school and college education in Christian missionary institutions named Voorhees College and Madras Christian College. This was the most impressionable period of his life. Whereas on the one hand he became familiar with the teaching of the New Testament, on the other hand he also came to know about the criticisms levelled by Christian missionaries on Hindu beliefs and practices.

1. Robert A. McDermatt (editor) : *The Basic Writings of SRadhakrishnan*, Jalco Publishing House, Bombay, 1977, p. 36.

He recalls, 'My pride as a Hindu roused by the enterprise and eloquence of Swami Vivekananda was deeply hurt by the treatment accorded to Hinduism in missionary institutions. It was difficult for me to concede that Hindu ascetics and teachers who preserved for our world a living contact with the classical culture of India, which is at the root of much that we know and almost all that we practise, were not truly religious'.²

Though his religious sense did not allow him to speak a rash or a profane word against Christianity, the challenge of Christian critics impelled him to make a thorough study of Hinduism and to find out what was living and what was dead in it. Radhakrishnan recalls this critical phase of his life in these words : "The spirit of the times, in which India, so to say, was turning in its sleep, strengthened this resolve. The philosophy courses for the B.A. and the M.A. degrees in the Madras University did not demand any acquaintance with the Indian system of thought and religion. Even today Indian philosophy forms a minor part of philosophical studies in Indian Universities. In partial fulfilment of the conditions for the M.A. degree examination, I prepared a thesis on the 'Ethics of the Vedanta', which was intended to be a reply to the charge that the Vedanta system had no room for ethics".³ This work was published in 1908 in a book form when Radhakrishnan was only a young student of twenty years of age. When he saw the book with his name on the title page he felt excited, though afterwards he felt ashamed on that juvenile and rhetorical production. But he was even more surprised at that, that his distinguished teacher, Professor A.G. Hogg, who was a thinker of great

2. Ibid., p. 37.

3. Ibid., p. 41.

penetration in theological matters, awarded him a testimonial in which he expressed himself thus : 'The thesis which he prepared in the second year of his study for this degree shows a remarkable understanding of the main aspects of the philosophical problem, a capacity for handling easily a complex argument besides more than the average mastery of good English'.⁴ That little essay indicated the general trend of his thought.

In April 1909 he was appointed a teacher to the Department of Philosophy in the Madras Presidency College. Since then he has been a teacher of philosophy and kept himself engaged in the intense study of Indian Philosophy and Religion. He soon became convinced that religion is an autonomous form of experience which cannot be confused with anything else, not even with morality, though it can not help expressing itself in a high code of morality. Its end is to secure spiritual certainty which lifts life above meaningless existence or dull despair.

From time to time he used to write for the magazines of high reputation. The main objective of his occasional contribution to these learned magazines like the 'International Journal of Ethics' *Monist*, *Quest*, had been the establishment of the ethical character of the Hindu religion. Spiritual values must be realised on earth through the empirical means of family love, of love and friendship, of loyalty and reverence. To the truly religious, all life is a sacrament.

4. Ibid., p. 40.

Dr. Radhakrishnan was greatly influenced by the writings of Rabindranath Tagore. Especially regarding his views on Hindu ethics and the doctrine of maya, he found great support from the writings of Rabindranath Tagore. The results of his study of Tagore's works (translated into English) were incorporated in a book, which Macmillan (London) published in 1918 titled as 'The Philosophy of Rabindra Nath Tagore'. Though this book has all the faults of intellectual immaturity, on the whole it received a friendly welcome. The poet himself was extremely impressed. Rabindranath Tagore wrote in December 1918 : "Though my criticism of a book that concerns me may not be seriously accepted, I can say that it has surpassed my expectation. The earnestness of your endeavour and your penetration have amazed me, and I am thankful to you for the literary grace of its language which is so beautifully free from all technical jargon and a mere display of scholarship".⁵

In 1918 Radhakrishnan was appointed Professor of Philosophy in the newly established University of Mysore. All together four professors were appointed at that time and Dr. Radhakrishnan was one of them. His previous studies inclined him to accept a spiritual, non-dogmatic view of religion. He was persuaded that philosophy led us to a spiritual or an absolutist view of religion. He published a series of articles in a magazine named 'Mind', on M. Bergson's philosophy, stating that he was an absolutist. From a similar point of view he examined the philosophical ideas of Leibniz, William James, James Ward, Rudolf Eucken,

5. Ibid., pp. 42-43.

Hastings Rashdall, Bertrand Russell, Lord Balfour, etc., and pointed out that their implicit support of pluralism or pluralistic theism is traceable to the interference of religion with the pursuit of philosophy. This thesis was incorporated in an ambitious work on 'The Reign of Religion in Contemporary Philosophy' which Macmillan brought out in 1920. It too got a very warm reception. Famous critics praised it beyond its merits. Apart from many favourable reviews by the people or persons of established reputation in philosophy like J.S. Mackenzie, J.H. Muirhead, and J.M.E. McTaggart. Professor Hinman of America in his presidential address to the American Philosophical Association selected for treatment "Two Representative Idealists, Bosanquet and Radhakrishnan". To be coupled with Bosanquet was an honour to Radhakrishnan which more eminent men would covet. The book 'The Reign of Religion in contemporary philosophy' was used by the students in metaphysics not only in Indian universities but in many British and American universities also. Dr. Radhakrishnan became somewhat known as an established writer on philosophy of international fame.

In 1921 he was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science, in the University of Calcutta. Earlier Professor Brajendra Nath Seal was appointed on this chair. When he became the Vice-Chancellor of Madras University, Ashutosh Mukherji selected Dr. Radhakrishnan as the most suitable candidate for this honourable chair. After this selection of Radhakrishnan, Professor J.H. Muirhead invited him to write a systematic and readable account of Indian Philosophy for his reputed 'Library of Philosophy'.

Dr. Radhakrishnan tried his best to put together all his studies on this subject which he carried since 1908, and published two valuable volumes of 'Indian Philosophy'. It had not been an easy task for him to bring together a multitude of minute particulars into a creative and cumulative relationship. His ambition in this work was not only to chronicle but to interpret, to show the interconnection of the different views to render the vibration of life. Radhakrishnan seems fully satisfied at his endeavour when he says "Humility is the mother of all writing even though that writing may relate to the history of philosophy. I am happy that I helped, to some extent, in the endeavour to take Hindu thought again into the general stream of human thought. There was a time when it was regarded as something quaint, strange, antiquated, incapable of playing a part in the world's spiritual awakening. But that impression is slowly disappearing ---. Indian philosophy is now recognised as an important branch of study and even the editors of the Encyclopaedia Britannica (14th ed.) found some space for it and asked me to write the article on Indian Philosophy".⁶

Dr. Radhakrishnan's articles in the Hibbert Journal brought him into close contact with its editor, Dr. L.P. Jacks, late Principal of Manchester College, Oxford, who graciously invited him to give the Upton Lectures on 'The Hindu View of Life', in 1926, in his college. He could accept Mr. Jack's invitation because the University of Calcutta deputed him to represent the university at the Congress of the universities of

6. Ibid., p. 44.

British Empire in June, 1926, and at the International Congress of Philosophy at the Harvard University in September, 1926. This was his first visit to Europe and America. Dr. Radhakrishnan received a very warm welcome in Oxford and Cambridge, in Harvard and Princeton, in Yale and Chicago, and at many other places. In his lectures on 'The Hindu View of Life' he represented Hinduism as a progressive historical movement which was still in the process of making. Its adherents are not custodians of a deposit, but runners carrying a lighted torch.

At the Philosophical Congress held at Harvard University in September, 1926, the theme of his lectures was the lack of spiritual note in modern civilisation. This address was made to a general meeting and this idea was dealt with some detail in a small book called - 'Kalki - or the Future of Civilisation'.

After the death of Sir Ashutosh Mukherji, Dr. Radhakrishnan was elected the president of post-graduate section in Arts (1927-28 and 1930). He also established an 'Arts Faculty Club' in the University of Calcutta which was completely a democratic institution.

In 1929 he was invited to take the post vacated by Principal J. Estlin Carpenter. This invitation gave him an opportunity to lecture to the students of the University of Oxford on Comparative Religion. During this visit he had the privilege of giving the Hibbert Lectures on 'An Idealist View of Life' to large audiences at the Universities of London and Manchester. These lectures stated his views on some of the ultimate problems of philosophy. They took into consideration the changes which

were taking place in the intellectual climate of the world and the crises through which religion and social life were passing at that time. His Hibbert Lecture series received very warm reception. Many distinguished philosophers of Europe and America, including Bertrand Russell and Samuel Alexander, J.H. Muirhead, J.S. Mackenzie, W.R. Inge, L.P. Jacks, and Sir Herbert Samuel, welcomed these in the most generous form.

Some of the sermons and occasional speeches which he gave during his stay at Oxford, have been brought together in a small book titled 'East and West in Religion'. The main theme of these addresses was that religion consists in doing justice, in loving mercy, and in making our fellow-creatures happy. Love of humanity must be defined in terms of the men and women with whom we are brought into contact. The book was published in 1933.

Dr. Radhakrishnan also had opportunities to preach from Christian pulpits in Oxford, Birmingham, Manchester and Liverpool. His addresses were very much appreciated by Christian audiences. Referring to his sermon on 'Revolution Through Suffering', an Oxford daily expressed its comments, "Though the Indian preacher had the marvellous power to weave a magic web of thought, imagination, and language, the real greatness of his sermon resides in some indefinable spiritual quality which arrests attention, moves the heart, and lifts us into an ampler air".

In May, 1931, Dr. Radhakrishnan was appointed the Vice-Chancellor of Andhra University. He made numerous efforts to expand the university in different directions by opening several new departments and appointing

some new teachers in the University. Sir Jahangir Koyaji, Professor Heeren Mukherji, Humayun Kabir, Dr. Lanka Sunderam, Dr. Bhagvatam, Dr. Sheshandri, Dr. V.K.R.V. Rav and many others were appointed as lecturers in the University by Dr. Radhakrishnan. At the same time he was also associated with so many national and international institutions in some way or other. For example he was holding a post of professor of philosophy at Calcutta University; was the member of United Nations' Intellectual Cooperative Organization for which he had to go to Geneva occasionally; was also a Spalding Professor of Eastern Religion and Ethics at Oxford University (1936-39). In 1939 he was Elected a Fellow of the British Academy and published his two books - 'Eastern Religions and Western Thought', and 'Mahatma Gandhi: Essays and Reflections on His Life and Work'.

In 1939, on the request of Mahamana Madan Mohan Malviya, Dr. Radhakrishnan became the Vice-Chancellor of Banaras Hindu University. After joining this university as a Vice-Chancellor he became so busy and over-worked that in March 1941, he had to resign from the post of Professor of Philosophy at Calcutta University. By using his intuitive intellectual power and hard work he helped Banaras Hindu University to grow to its fullest form. Dr. Radhakrishnan continued to deliver lectures on Bhavadgita and side by side made numerous efforts to bring uniformity in the pay-scales of the teachers of Hindi and English Departments. With the financial help of the Maharaja of Baroda, he established a chair (peetha) on 'Comparative Religion'; and by collecting donations from other Rajas and Maharajas he built the economic base of

the University very sound. He remained as Vice-Chancellor of Banaras Hindu University from 1939 to 1948.

During these years besides being the Vice-Chancellor of Banaras Hindu University, Dr. Radhakrishnan published many valuable works of his own. In 1944 he visited China and delivered some lectures there and published a book 'India and China'. This book is based on lectures delivered in China in May 1944. In 1947 he produced another book 'Religion and Society'. In 1948 he published his commentary on 'The Bhagavadgita'.

In the year 1949 Dr. Radhakrishnan was appointed as Ambassador of India to U.S.S.R. At this time also he was working on two assignments simultaneously. Whereas, on the one hand, he used to perform his duties as an Ambassador to Russia on the other hand, he was holding a post of Professor of 'Comparative Religion' at Oxford University. In order to finish his lecture series on the subject he used to go to Oxford at least three times in a year. Every time he had to stay there for eight weeks in order to finish his lectures assigned to him. In between, while staying in Russia, he carried on his work of translating the Upanisads. During his visit to Russia, Dr. Radhakrishnan literally won the hearts of Russian public as well as its leaders. Stalin remarked about Radhakrishnan, "He is not a narrow patriot. His heart bleeds for the suffering humanity."⁷ Three years later on 5th April 1952. Dr. Radhakrishnan went to see Stalin before leaving for India. He described his mental as well as physical condition in these words: "Stalin's face

7. Swarajya Magazine, Vol. XX, no. 10, Madras Sept. 6, 1975.

looked somewhat bloated. I patted him on the cheek and on the back. I passed my hand over his head". Stalin said, "You are the first person to treat me as a human being and not as a monster. You are leaving and I am sad. I want you to live long and I have not long to live."⁸

After coming back from Russia in 1952, Dr. Radhakrishnan was elected the Vice-President of India. No-body opposed his election and he remained Vice-President till 11th May, 1962. During the period of Vice-Presidentship he travelled a lot, and went to China, Japan and Russia etc. From 1952-54 he had been the President, General Conference of UNESCO. Before that from 1946-52 he had been the Leader of Indian Delegation to UNESCO. From 1953-62 he was holding the post of Chancellor of Delhi University. From the year 1953 till 1959 his other valuable writings were being published. In 1953 his famous work on Upanisads 'The Principal Upanisads', and in 1955 'Recovery of Faith' were published. In 1956 his book 'East and West' and in 1957 'Source Book in Indian Philosophy' was brought out. Radhakrishnan's Commentary on Brahma Sutra was published in 1959. All the major works of Dr. Radhakrishnan such as 'An Idealist View of Life', 'Eastern Religions and Western Thought', and Commentaries on The Upanisads and Brahma Sutra, consistently emphasised the humanistic character of Vedanta and its cognitive certainty based on intuition.

8. Ibid.

Throughout all these years, whereas, on the one hand, Dr. Radhakrishnan produced several valuable books of his own; on the other hand, as the Vice-President of India, he served the nation very enthusiastically and sincerely. In 1961 when Dr. Rajendra Prasad, the President of India at that time, suffered from illness, Dr. Radhakrishnan became the acting President and performed his duties skillfully and tactfully. His gentlemanliness and disciplined behaviour created an atmosphere of love and affection, and feeling of co-operation among the members of Rajya-Sabha. He gave them a Brahma-Vakya - 'A person should not lose his mental balance even in difficult situations'.

On May 12, 1962 Dr. Radhakrishnan was elected the President of Democratic India. At this occasion world famous philosopher Lord Bertrand Russell had sent his heartiest congratulations to Dr. Radhakrishnan. He remarked : "It is an honour to Philosophy that Dr. S. Radhakrishnan should be the President of India and I, as a philosopher, take pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a philosopher, her President".⁹

In 1963 President Dr. Radhakrishnan visited Afghanistan, Iran, America and England. In 1964 he went to Russia again. These journeys strengthened the feeling of co-operation and co-existence among different nations and the speeches, which he delivered abroad, proved to be very helpful in order to provide a respectable status to India in the World politics. He remained as the President of India from 1962 to 1967. He finally

9. Ibid.

took retirement from politics in 1967. In the same year his book 'Religion in a Changing World' was published.

Sarvepalli Radhakrishnan had been at the top, almost in every walk of life, but his life in daily routine had been very-very simple. He was very fond of children. He was a father of six children - five daughters and a son. Although he loved children very much, he never allowed them to take or play with his books.

Having read so much about Dr. Radhakrishnan if we critically analyse his life and his writings it becomes clear that he was an ideal writer, thinker and a patriot, not a politician. There have been very few men not only in India, but anywhere in the world, who embodied so many a great qualities as did Dr. S. Radhakrishnan. He was not only a great philosopher and religious thinker, but also a great educationist, writer, orator, human rights activist and modern political thinker. However, he influenced Indian heart and mind more as a great saint, philosopher and thinker than as a politician. After Vivekanand, he was the only Indian who presented to the Western World the Hindu view of life and Hindu religion in their right and truthful perspective. He presented his views on Indian philosophy and Hindu religion in such a logical, systematic, forceful and lucid language that the whole western audience was charmed and spell bound. Wherever he went, he cast a magic spell of his personality, thoughts and views. The result - Indian philosophy and Hindu religion began to be better understood and better analysed.

But as is well known - everything is destructible and every living soul has to depart to mingle with the Eternal. The great "soul" of Dr. Radhakrishnan left his mortal remains at 45 minutes past the midnight of April 16, 1975. The world would no longer hear the great magical sound which enchanted the hearts and minds of one and all for so long.

LIFE AND WORK : BERTRAND RUSSELL

Bertrand Russell was born on May 18th, 1872 in a house called Ravenscroft (now called Cleiddon Hall) which was situated just above the banks of the Wye in England. He belonged to a family of Dukes of Bedford. His grandfather, Lord John Russell, had been the Prime Minister of England for a short term and was later known as Earl Russell I. Mother Ket Amberley and father Wiscount Amberley called their youngest son by the name Bertrand Arthur William Russell. He was also called Earl Russell III. His elder brother Frank Russell was named as Earl Russell II.

When Russell was quite young he lost his mother, father and his only sister. Both the boys, under the guardianship of Chancery, were brought to Pembroke Lodge in Richmond Park where their grand parents lived. Bertrand Russell was only four years old at that time. Now the responsibility of their bringing up came on the old and tired shoulders of Lord John Russell who was eighty-three years of age at that time.

When Russell was just six years old his grandfather also passed away. Now the grandmother took the charge of both the boys. She had been the most important person to Russell throughout his childhood. Russell recalls that 'as a mother and a grandmother she was deeply, but not always wisely solicitous. She demanded that everything should be viewed through a mist of victorian sentiment'. He further adds - she gave me that feeling of safety tht children need..... As I have grown older, I have realized more and more the importance she had in moulding my outlook on life.¹⁰

Besides his grandmother there was one more person in the family who also played important role in his early development. That person was his uncle Rollo who frequently used to talk to Bertrand Russell about scientific matters about which he had considerable knowledge.

Bertrand Russell received his early education at home acquiring mastery over German and English languages. When he was only five years old, he was told that 'the earth is round'. Bertrand Russell refused to believe this. From this time on he started having doubts even in the established facts. Slowly he started learning mathematics. "At the age of eleven", he writes, "I began Euclid with my brother as my tutor. This was one of the great events of my life, as dazzling as first love. After I had learned the fifth proposition, my brother told me that it was generally considered difficult, but I had found no difficulty whatsoever.

10. Bertrand Russell : The Autobiography of Bertrand Russell. George Allen & Unwin Ltd., London, 1978, p. 17.

This was the first time it had dawned upon me that I might have some intelligence. From that moment until Whitehead and I finished 'Principia Mathematica', when I was thirty eight, mathematics was my chief interest, and my chief source of happiness".¹¹ He had so much interest in mathematics that once he was going to commit suicide during his adolescence but deep interest to know mathematics more and more stopped him from doing so.

The years of adolescence were quite lonely and unhappy to him. Both in his emotional and in his intellectual life he was obliged to preserve an impenetrable secrecy towards his people. At this stage his interests were divided between sex, religion and mathematics. While he was sixteen and seventeen, he read the whole of Milton's poetry, most of Byron, a great deal of Shakespeare, and large parts of Tennyson and Shelley. He spent all his leisure time reading Shelley and learning his poetry by heart. At this time he also developed an intense interest in religion and philosophy too.

At the age of eighteen shortly before joining Cambridge, he read Mill's Autobiography. In this book he found a sentence that Mill's father taught to his son which said 'who made me' can not be answered since it immediately suggests the further question 'who made God?' This whole thing led Russell to disbelieve in God and become an atheist. During this time he read omnivorously. He learned Italian to read Dante and Machiavelli, Mill's Political Economy and Logic, Carlyle, Gibbon, and

11. Ibid., pp. 30-31.

Milman's History of Christianity and Gulliver's Travels unexpurgated. The account of the Yahoos had a profound effect upon him and he began to see human beings in that light.

Socially he was very shy, childish, though well behaved and good natured. Bertrand Russell used to feel jealous with those people who could easily socialise with others without feeling awkward. This was probably due to the reason that during his childhood and even in adolescence many things were forbidden for him. This led him to acquire a habit of deceit and concealment.

Until the age of sixteen he was educated at home. Just before his sixteenth birthday, he was sent to Army crammer at Old Southgate in the country, to get himself prepared for the scholarship examination at Trinity College, Cambridge. After spending a year and a half at the crammer he was examined for scholarship in Dec. 1889 and became successful in obtaining a minor scholarship. Throughout his stay at Southgate Russell was very much concerned with politics and economics. He read Mill's Political Economy which he did not accept completely. He also read Herbert Spencer who seemed to him too doctrinaire in 'The Man Versus The State', however he did agree to some extent with his bias.

Finally Bertrand Russell joined Cambridge at the beginning of October 1890. By this time he had mastered over four languages viz. German, French, Italian and English. He also became fully acquainted with European Culture, its origin and development. After entering Cambridge Russell got the opportunity to be sociable with many learned

men. Whitehead became impressed with him when he was appearing for his scholarship examination so much so that in the examination another man had obtained more marks than Russell had, but Whitehead gained the impression that Russell was the abler of the two. He, therefore, burned the marks before the examiners' meeting and recommended Russell in preference to the other man.

The very first friend he made at Cambridge was Sanger who like Russell was a freshman and doing mathematics and was also a minor scholar. Russell recalls him 'as his life long friend' and that he has never known anyone else with such a combination of penetrating intellect and warm affection'. McTaggart, the great philosopher was his second friend. McTaggart was a Hegelian. For two or three years Russell had also been Hegelian under his influence. But after 1898 he no longer accepted McTaggart's philosophy. In his third year at Cambridge Russell met G.E. Moore, who was a freshman at that time and for some years he had been Russell's ideal of a Genius. Moore, like him, was influenced by McTaggart, and was a Hegelian for some time. In spite of being two years younger to Russell, Moore greatly influenced his philosophical outlook

'Cambridge', says Russell, "was important in my life through the fact that it gave me friends, and experience of intellectual discussion..... The one habit of thought of real value that I acquired there was intellectual honesty. This virtue certainly existed not only among my friends, but among my teachers".¹²

12. Ibid., p. 71.

In the summer of 1889, when Bertrand Russell was spending his vacations with uncle Rollo, he was introduced to an American family named Pearsall Smith. Alys was the youngest daughter in that family. Russell was attracted towards Alys and fell in love with her. Russell's grandmother and other family member's severely criticised this affair and opposed it. When Russell did not pay any attention to what they said, in the last they induced Lord Dufferin, who was then Ambassador in Paris, to offer him the post of honorary attache. Though Russell did not wish to take it, his grandmother forced him to take that offer. She thought probably separation between Russell and Alys would lessen this infatuation. He went to Paris for a minimum of three months, on the understanding that if that produced no effect upon his feelings, his people would no longer oppose his marriage. Finally after three months which was on Nov. 17th, he shook the dust of Paris off his feet, and returned to Alys. They were married on December 13, 1894. Alys was five years older to Russell at that time.

The newly married couple decided to spend the early years of their married life travelling and to see a good deal of foreign countries. They spent the first three months of 1895 in Berlin. Bertrand Russell joined the university and chiefly studied economics. They used to go to concerts three times a week, and they began to know the Social Democrats, who used to be considered very wicked at that time. During this time Bertrand Russell did not want to adopt a profession, but to devote himself to writing. He made projects for future work and planned to write one series of books on the philosophy of sciences from pure mathematics

to physiology and other series of books on social questions. His scheme was greatly inspired by Hegelian ideas. In the later years he followed the scheme to some extent.

At the arrival of spring the couple moved and visited other beautiful places. Those days were the happiest time of Russell's life. But he could not afford to spend all his time in enjoyment only. He had to think earnestly about his Fellowship - dissertation which had to be finished by August. Finally, he along with his wife settled down at Fernhurst and finished his dissertation. His dissertation was examined by Whitehead and James Ward, because it was partly philosophical and partly mathematical. Though Whitehead criticised it severely but James Ward praised it very high and Russell had been elected a Fellow.

In the autumn of 1895, after the Fellowship election, Russell and his wife went back to Berlin to study German Social Democracy. In those days Social Democrats were fiery revolutionaries and at that time Russell was too young to understand in what manner they would behave when they will acquire power. At the beginning of 1896 Russell gave a course of lectures on them at the London School of Economics. These lectures on German Socialism were published in 1896. This was his first book but Russell did not take much interest in it, because he wanted to devote himself totally to mathematical philosophy. He re-wrote his fellowship dissertation and got it accepted by the Cambridge University Press, who published it in 1897 under the title 'An Essay on Foundations of Geometry'. The book was highly praised.

In the autumn of 1896 Russell and his wife went to America for three months, mainly to make acquaintance with his wife's relatives. They went to Bryn Mawr, where Russell gave lectures on non-Euclidean geometry, and his wife gave addresses in favour of endowment of motherhood, combined with private talks to women in favour of free love. This caused trouble for them and they were forced to leave the college. After this incident they went to Baltimore where Russell delivered lectures on the same subject (non-Euclidean geometry) at the John Hopkins University. In those days he viewed America with the conceited superiority of the Insular Briton. Nevertheless, contact with American mathematicians, led him to realise the superiority of Germany over England in almost all academic matters. In the course of travelling his belief that everything worth knowing was known at Cambridge slowly faded away.

After coming back from America Russell and his wife settled in Sussex where Russell devoted most of his time doing mathematics. During this period of 1899 Bertrand Russell had also been giving lectures on Leibniz philosophy, because McTaggart who was taking this course wanted to go to New Zealand. So the College asked him to take his place for this particular course. Through the study and criticism of Leibniz Russell found opportunity to exemplify the new views on logic, to which he had been led largely under Moore's guidance. In the year 1900, his book on the 'Philosophy of Leibniz' was published. In July of the same year he went to Paris, where a new chapter of his life began.

In July 1900, International Congress of Philosophy was held in Paris. This Congress was a turning point in Russell's intellectual life, because there he met Peano and asked to give all his work to him. Russell spent the whole of September in extending his methods to the logic of relations and developed a new mathematical technique by which regions formerly abandoned to the vagueness of philosophers were conquered for the precision of exact formulae. He prepared a paper embodying his new idea and sent it to Peano for his journal. By the beginning of October 1900 Russell started to write 'The Principles of Mathematics' and finished it on 23rd of May 1902. This book was published in 1903.

Throughout the years from 1900 to 1910 both, Whitehead and Russell, gave their most of the time to 'Principia Mathematica' which was published in three volumes. The third and the last was being published in 1913. While the 'Principia Mathematica' was still in printing Bertrand Russell was invited by Gilbert Murray to write a little book for the Home University Library, setting out in popular terms a general outline of his philosophy. The book had a great success and became very popular.

Though during these years Russell had been busy with mathematical work, he also took out sometime for politics. In 1902 he became a member of a small dining club called "The Coefficients". It was set up for the purpose of considering political questions from a more or less Imperialist point of view. In this club he met H.G. Wells for the first time. After the Election of 1906 he started working for women's suffrage. In 1907 he himself stood for Parliament at a byelection on behalf of

women. Unfortunately he lost the election. Next time due to the struggle between the Liberals and Lords about Budget and the Parliament Act, he once again showed an inclination to go into politics. He applied to Liberal Head-quarters for a constituency and was recommended to Bedford. Finally he was not selected and he had a luck escaped. In the meantime he received an invitation from Trinity College to become a lecturer to teach the principles of mathematics. This offer was much more attractive to him than politics.

In March 1911 he received an invitation to give three lectures in Paris, one at the Sorbonne and two elsewhere. In 1912 his book 'Problems of Philosophy' was published. During the spring of 1914 he was invited to give the Lowell lectures in Boston, and concurrently to act as temporary professor of philosophy at Harvard University. The subject of his Lowell lectures was about our knowledge of the external world which later on was published in a book form with the title 'Our Knowledge of the External World as a Field for Scientific Method in Philosophy'. The students who came to listen to these lectures were admirable. Russell had a post graduate class of twelve students who used to come to have tea with him once in a week. T.S. Elliot was one of them who subsequently wrote a poem about it called Mr. Apollinax. When the Harvard term came to an end, he gave single lectures in few other universities also.

The period from 1910 to 1914 was a time of transition. In 1914 the First World War started which shook Russell out of his prejudices and made him think afresh on fundamental questions. During the summer

of 1915 he wrote 'Principles of Social Reconstruction, or Why Men Fight' as it was called in America without his consent. In this book he suggested a philosophy of politics based upon the beliefs that impulse has more effect than conscious purpose in moulding men's lives. These ideas at first were put in lectures. These lectures were in certain ways connected with his short term friendship with D.H. Lawrence. Both imagined there was something important to be said about reform of human relations and what they said was diametrically opposite views as to the kind of reform was needed. Russell advocated the need of peace during war period. He gave many lectures (speeches) which were against the British rule and his relations with the Government became very bad. In 1916, he wrote a leaflet which was published by the No Conscription Fellowship about a conscientious objector who had been sentenced to imprisonment in defiance of the conscience clause. The leaflet appeared without his name on it and the people who were distributing it, were sent to prison. Russell wrote to 'The Times' of state that he was the author of it. On 15th of June 1916 he was prosecuted at the Mansion House before the Lord Mayor. He made a long speech in his own defence but finally he was fined £100. Because he did not pay the fine, his goods at Cambridge were sold to a sufficient amount to realise the sum. He also lost his job at Trinity College. At the end of war he was asked to return to his job but he refused the offer.

In the meantime Russell got an offer to deliver lectures in America, but he was not allowed to go there. Ultimately he decided to give speeches to munition workers in South Wales. But war office issued an

order that Russell should not be allowed in any prohibited area. Prohibited area included the whole sea-coast.

Bertrand Russell also used to write articles in a little weekly newspaper, called 'The Tribunal'. In one of the weekly article Russell stated that American soldiers would be employed as strike breakers in England, an occupation to which they were accustomed when in their own country. This statement was supported by a Senate Report which he quoted. In May, 1918 he was sentenced for this to six months imprisonment by Sir John Dickson. Russell was happy to be in jail because it kept his self-respect alive, and gave him something to think about less painful than the universal destruction. There he read enormously and wrote a book, 'Introduction to Mathematical Philosophy', a semi-popular version of the Principles of Mathematics. He also analysed Dewey's 'Essays in Experimental Logic' in detail; and started to work for 'Analysis of Mind'. Jail authorities used to check each and every script written by Russell before it could go out of jail. Finally in September 1918 he was released from jail.

The war of 1914-18 changed everything for Russell. He ceased to be academic and took to writing a new kind of books. Through the spectacle of death he acquired a new love for what was living. He became convinced that most human beings are possessed by a profound unhappiness venting itself in destructive rages and that only through the diffusion of instinctive joy a good world can be brought into being. He lost his old friends and made new ones. E.D. Morel was the first friend whom

Russell admired for his single minded devotion to the truthful presentation of facts.

Russell also got himself involved with another young woman, Dora Black, to whom later on he married. He spent the whole of the year 1920 in travelling. At Easter he was invited to lecture at Barcelona at the Catalan University. From there he went to Majorca. Soon after coming back from Majorca, Russell got an opportunity to go to Russia. A Labour deputation was going to Russia and was willing that Russell should accompany it. Due to his bad reputation government of both the sides created objections to his going to Russia. Later on he was allowed to go. Russell stayed in Russia from 19th May till 16th June, 1920. After coming back from Russia, Russell wrote another book 'The Practice and Theory of Bolshevism'. In this book he presented a critical analysis of Bolshevism. He published what he saw in Russia.

During the same year (1920) National University of Peking invited Bertrand Russell to deliver lectures in its campus. He divorced his first wife and took Dora Black with him to China. After coming back from China Russell put his views as to what should be done in China in his book 'The Problem of China'. He suggested that Chinese should not depend on others and become self-sufficient and independent. He also criticised British Imperialism in this book. While in China Russell once fell sick and suffered from Pneumonia. For weeks he remained seriously ill. Before he became ill he had undertaken to do a lecture tour in Japan after leaving China. But due to illness he had to cut this down to only one

lecture. Even then Dora and Russell spent twelve hectic days in Japan. Dora became pregnant. After an eventful journey they arrived in Liverpool at the end of August, 1921. On September 27th, 1921 Russell and Dora were married. On November 16th, 1921 Russell's eldest son John was born and from that moment his children have been his main interest for many years. From the outbreak of the First World War until he had returned from China social question occupied the centre of his emotions.

After coming back from China Russell bought a freehold house in Chelsea where his two other children were born. But it did not seem proper to Russell that children live all the year in London. So in the spring 1922 they acquired another house in Cornwall at Porthcurno. From then until 1927 they divided their time about equally between London and Cornwall. Russell watched his children growing, playing, bathing naked and making sand castles on the beaches. This environment inspired him to think about educating the children. He wrote a book 'On Education'; especially in early childhood, which was published in 1926 and had a very large sale.

Life during six years from 1921 to 1927 was all one long summer idyll. Parenthood had made it imperative to earn money. All the capital, which they had, was finished in purchasing of two houses and at present Russell did not have any job to make money. Though he took some odd journalistic jobs, he could not concentrate on them. In 1922 he published a book 'On China', and in 1923 (with his wife Dora) a book on 'The Prospects of Industrial Civilization', but neither of these brought much

money. He did better with two small books 'The ABC of Atoms' (1923) and 'The ABC of Relativity' (1925), and with two other small books 'Icarus or The Future of Science' (1924), and 'What I Believe' (1925), he made good amount of money. In 1924 he earned a good deal of money by a lecture tour in America but he remained rather poor until the book 'On Education' was published in 1926. After that until 1933, he prospered financially, especially with 'Marriage and Morals' (1929) and 'The Conquest of Happiness' (1930). Most of his work during these years was popular, and was done in order to earn money but he also did some more technical work. There was a new edition of 'Principia Mathematica' in 1925, in which he made various additions; and in 1927 he published 'The Analysis of Matter', which in some sense is a companion volume to 'The Analysis of Mind' which was begun in prison and published in 1921. Once again Russell dragged himself in politics and stood for Parliament in Chelsea in 1922 and 1923, as a Labour Party Candidate and lost the election. His wife Dora also stood for the same in 1924.

In 1927, Dora and Russell opened a school of their own in order to educate their children in their own way. For the purpose of the school Russell rented his brother's house known as Telegraph House on the South Downs. The Russell couple wanted an unusual combination of discipline in their school. On the one hand, they disliked prudery and religious instructions and great many restraints on freedom which are taken for granted in conventional schools, on the other hand they could not agree with most 'modern' educationists on thinking scholastic instruction unimportant, or in advocating a complete absence of discipline. They made efforts to collect a group of about twenty children of roughly the same ages

as John and Kate (Russell's children) with a view to keeping same children throughout their school years.

In managing the school Russell and his wife experienced a number of difficulties. There was, first and the biggest problem of finance. Russell at that time was making a great deal of money from books and from lecture tours in America. He made four such tours altogether during 1924, 1927, 1929 and 1931. But still things did not go smoothly. When Russell left Dora, she continued the school until after the beginning of the Second World War, though after 1934 it was no longer at Telegraph House. John and Kate were made wards in chancery and were sent to Dartington School.

Russell spent the summer of 1932 at Carn Voel, which he later gave to Dora. While there, he wrote 'Education and the Social Order'. during his lecture tour in America in 1931, he had contracted with W.W. Norton, the publisher, to write the book which was published in 1934 under title, 'Freedom and Organization, 1814-1914'. Russell worked at this book in collaboration with Patricia Spence, commonly known as Peter Spence. His next piece of work was 'Power', a new social analysis. In this book he argued that power, rather than wealth, should be the basic concept in social theory, and that social justice should consist in equalisation of power to the greatest practical degree. This book was published in 1938.

In 1935 Russell divorced Dora and in 1936 he married Peter Spence who gave birth to Russell's youngest child, Conrad in 1937. Now there

were three children in the family two sons John and Conrad and one daughter, Kate.

After he finished 'Power', his thoughts started turning again to theoretical philosophy. He was invited to give a course of lectures at Oxford. The subject he chose for lectures was, 'Words and Facts'. These lectures were the first draft of the book published in 1940 under the title 'An Inquiry into Meaning and Truth'. Russell bought a house at Kidlington, near Oxford and lived there for about a year. In August 1938, Russell sold that house and sailed for America with his wife Peter and youngest son Conrad. John and Kate went back to Dartington.

In Chicago he had a large Seminar, where he continued to lecture on the same subject as at Oxford, but he was told to change the title. He altered the title to something like 'The Correlation between Oral and Somatic Motor Habits' and the seminar was approved. Apart from this seminar the time in Chicago was disagreeable. The town was beastly and weather was vile.

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He was made professor at the University of California at Los Angeles. In the end of March 1939 they arrived in California though his duties did not begin until September. After the bleak hideousness of Chicago, which was still in the grip of winter, it was delightful for the family to arrive in the California spring. Towards the end of the academic year 1939-40, Russell was invited to become a professor at the College of the City of New York. The College of the City of New York was an Institution run by the City Government. Those who attended it were

practically all Catholics or Jews. They opposed Russell's appointment in that institution and ultimately the matter was taken to the court by Catholics. Judge cancelled Russell's appointment. Though other professors like John Dewey, Einstien and Whitehead recommended Russell's name, nothing could be done in his favour. Not only that no newspaper and magazine would publish anything that he wrote, he was suddenly deprived of all means of earning a living. It was legally impossible to get money out of England. This produced a very difficult situation, especially as he had three children dependent upon him at that time. Many liberal minded professors protested but they all supposed that as he was an earl he must have ancestral estates and be very well off. Only one man did anything practical, and that was Dr. Barnes, the inventor of Argyrol, and the creator of the Barnes Foundation near Philadelphia. He gave Russell a five year appointment to lecture on philosophy at this Foundation. In the autumn of 1940 Russell gave the William James lectures at Harvard. This engagement had been made before the trouble in New York. His duties with Dr. Barnes began at the New Year of 1941. Russell rented a farm house about thirty miles way from Philadelphia. From there he used to go by train to the Barnes Foundation, where he lectured in a gallery of modern French paintings, mostly of nudes, which seemed somewhat incongruous for academic philosophy. But Russell's this appointment was also terminated. On December 28th, 1942, he got a letter from Dr. Barnes which said that his appointment was terminated from January 1, 1942. Russell had his contract for 5 years and the lawyer assured him that he would get full redress from the Court.

When his case came into court, Dr. Barnes complained that he had done insufficient work for Dr. Barnes lectures, and that they were superficial and perfunctory. So far as those lectures had gone, they consisted of the first two-thirds of his 'History of Western Philosophy', the manuscript of which he submitted to the judge. In 1943, his 'History of Western Philosophy' was nearly complete and he approached Simon and Schuster - the publishers. They at once agreed to pay him two thousand dollars on the spot, and another thousand six months later. The 'History of Western Philosophy' began by accident and proved the main source of his income for many years. In May 1944 Russell and his family sailed back to England.

Trinity College had invited him to a five-year lectureship and Russell had accepted the invitation. It carried with it a fellowship and right to rooms in college. As soon as it became clear that he was going to get money out of his law-suit against Barnes, he bought a house at Cambridge. It was there that he wrote most of his book on 'Human Knowledge, Its Scope and Limits'. In 1949, Russell's wife decided that she did not want to live with him any more and their marriage came to an end.

When Russell had returned to England in 1944, he found that in certain ways his outlook had changed. He enjoyed once again the freedom of discussion that prevailed in England. This feeling was enhanced at the end of forties when he was invited by the BBC to give the first course of Reith lectures. The lectures were published in 1949 under the

title 'Authority and the Individual'. In these lectures he proposed to consider how we could combine that degree of individual initiative which is necessary for progress with the degree of social cohesion that is necessary for survival. Society should strive to obtain security and justice for human beings and, also, progress. In June, 1950 Russell was honoured with the award of 'Order of Merit'. At the end of June 1950, Russell went to Australia in response to an invitation by the Australian Institute of International Affairs to give lectures at various universities on subjects connected with the Cold War. He interpreted this subject liberally and his lectures dealt with speculation about the future industrialisation. Russell also gave public speeches and speeches on radio. He stayed in Australia for about two months. After returning from Australia he was called to Stockholm, at the end of 1950, to receive the Nobel Prize for his book 'Marriage and Morals'.

His lectures that he had given originally at Ruskin College, Oxford, and the Lloyd Robert Lecture at the Royal Society of Medicine, London in 1949, were the basis of his book called, 'The Impact of Science on Society'.

Honours and increased income which began with the sales of his 'History of Western Philosophy' gave him a feeling of freedom and assurance. He thought that he had too much emphasised on the darker possibilities threatening mankind and that now he should write a book in which the happier issues of current disputes were brought into relief. He named this book 'New Hopes for a Changing World'.

The accusation frequently made against Russell was that he had avoided the subject of ethics except in his early essay expounding Moore's 'Principia Ethica'. It led him to write the book 'Human Society in Ethics and Politics'. First half of the book contains the fundamental concepts of ethics; in the second part he dealt with the application of these concepts in practical politics.

In 1952, Russell married Edith Finch, a girl from traditional American family. In 1953 again he suffered from pneumonia 'but got well within a week. By this time he was about 80 years of age, but quite hale and hearty. He still used to write enthusiastically and deliver speeches on Radio. In one of his speeches broadcast on radio in December 1954, Russell drew attention of the world towards the disastrous consequences of hydrogen bomb. From 1954 to 1969, Russell mainly thought about the growing competition in armaments against different nations and expressed his concern about the horrors of nuclear-war. At the time of Vietnam-War he spoke against British Government. His book 'War Crimes in Vietnam' was published in Britain by Allen & Unwin Ltd. in January 1967. The book was mere a compilation of some of his letters, statements, speeches and articles since 1963. In later years of his life Russell did whatever he could do towards creating a happier world.

This great thinker died on 2nd February 1970 at 8 'O' clock local time. At that time he was residing at his house at Wales. The whole world was shocked by the news of his death. India's former President and famous philosopher Sarvepalli Radhakrishnan, at that occasion, said

that he had lost his very dear friend. He further added that Russell had been a famous thinker and wonderful personality of our age who faced anguish, miseries and the two great wars with courage.

CRITICAL ANALYSIS

In this chapter we have already gone through many important events of the lives of Bertrand Russell and Radhakrishnan. From the description of their lives and works, presented in this chapter, we can certainly pick up some very interesting and fascinating facts which show how much alike they have been in their childhood, youth and in later years of their lives.

Both the men were born in traditional type of families. Dr. Radhakrishnan was born in an orthodox Hindu family of India and Bertrand Russell in a traditional English family. During their childhood and adolescence period, both of them have been too shy and timid and used to conceal their emotions and actions from adults around them. So much so that they felt embarrassed in talking to other people not much known to them.

Their early education was performed at their homes and they came to know many important things about philosophy and religion from their family members. Both of them loved to read different kinds of books. In fact books have been their true companions throughout their lives. They have been brilliant students in their respected schools, colleges and universities.

Dr. Radhakrishnan and Bertrand Russell have been great philosophers as well as great teachers. Radhakrishnan started his professional career as a teacher and Bertrand Russell, along with his wife Dora, started a school for young children in which they could teach children according to their own methods. Besides being teachers by profession both of these great men educated people abroad also. They travelled in different parts of the world and delivered lectures in philosophy and religion to the students in many important universities of England, America, Russia, China and Japan etc.

Both of these contemporary thinkers have been involved in politics and contributed much to establish peace and harmony in the world. Because they had seen two great world wars and sensed their after effects; saw people in anguish and miseries; their hearts cried for suffering humanity. All these happenings forced them to think and speak against the evils of war. They announced if Third World War will occur, the whole civilization of the world will perish.

So many lectures which Radhakrishnan and Bertrand Russell delivered in their respected countries and later on at abroad, were published in book forms. They have been regular writers for some famous journals and magazines of the world and used to send their articles in Hibbert Journal, and the magazines like International Journal of Ethics, Monist, quest etc. A great many books which were published by these two great personalities, cover a vast and varied fields of knowledge. So many of their lectures and addresses were also being broadcasted on radio.

CHAPTER III

PHILOSOPHICAL DEVELOPMENT OF SARVEPALI RADHAKRISHNAN
AND BERTRAND RUSSELL

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In order to move further towards the study of the educational ideas of Dr. Radhakrishnan and Bertrand Russell, one more, rather the most significant aspect of their thoughts needs full exploration, that is of their philosophical development. As it is an established fact that in the beginning both of these great men have been the notable philosophers of international repute, however, later on they also expressed their valuable comments and universal views about education. To explore these views critically and successfully one has to penetrate through the layers of their philosophical thoughts in a systematic way. In this chapter an attempt will be made to present a brief account of their philosophical development.

PHILOSOPHICAL DEVELOPMENT OF S. RADHAKRISHNAN

SOURCE OF PHILOSOPHICAL THINKING :

Radhakrishnan's work as a philosopher, interpreter of Hinduism and exponent of a universal community may be traced in "the challenge of christian critics" which forced him to make a thorough study of Hinduism and find out what was still alive and what has faded away in it. Radhakrishnan began this study in the first decade of the twentieth century when philosophy in India was exclusively British, mainly neo-Hegelian. But during the two decades between the publication of

his master's thesis on the "Ethics of the Vedanta" (1908) and the completion of his two-volume history of Indian philosophy (1923-27), he fully established the respectability of Indian philosophy in India as well as throughout the philosophical world. Radhakrishnan's strong determination to defend Indian philosophy, particularly the Vedantic system, provided his philosophical work with a coherence and forcefulness that the subject desperately demanded at that time. Most of his philosophical writings are an attempt to establish Idealism and Hinduism as a solution to the conflicts of philosophical and religious ideals.

His one of the most popular writings 'My Search for Truth' presents the basic attitude and detailed outline of Radhakrishnan's proposed solution to the conflict of several philosophical and religious values. The most important factors in the formation of his system of philosophical thoughts may be cited as following: the tenuous status of the empirical world and the pervasive Indian sense of the eternal, the more humanistic direction of Indian religious thought influenced by Rabindranath Tagore, the influence of Bergson's argument of intuition, the Ideal of Integral experience based on the model of the Indian mystic, and finally the belief in universal salvation. Overall Radhakrishnan's philosophical writings are the most intelligible introduction to Indian philosophy, especially to the Upanishads, the Brahma-Sutra, and Sankara, the key elements in Vedanta.

DEVELOPMENT OF DR. RADHAKRISHNAN'S THEOLOGY

Dr. Radhakrishnan's thesis on the 'Ethics of the Vedanta' (1908), the very first writing, indicates the general trend of his thought. The

main theme of this writing or essay is that religion must establish itself as a rational way of living. If ever the spirit is to be at home in this perishable world not merely a prisoner or a fugitive, secular foundation must be laid deep and preserved worthily. Religion must express itself in reasonable thought, fruitful action, and right social institutions. When in 1909 he was appointed as a teacher to the Department of Philosophy in the Madras Presidency College he got himself engaged in the serious and systematic study of Indian philosophy and religion. He soon found out that religion is essentially a concern of the inner life. Its end is to secure spiritual certainty which lifts life above meaningless existence or dull despair. He writes, "To my mind Religion, or a search for truth is a spiritual necessity. When we look at the cosmic process, we find things succeeding one another, great civilizations, great embodiments of art - great things arise, spring-up and pass away. And we ask question, "Is this passing away all or is there anything which may be regarded as unchanging in this process of incessant change". Any reflective individual is bound to raise this question. He can not think that mere annihilation is the end of all existence, that the cosmic process arises and passes away. That is why Upanisad seer says, 'Lead me from the unreal to the real, from darkness to light, from death to immortality'.¹ In other words he feels that the world in which he happens to exist is one of unreality, darkness and death and he does not want to believe that darkness, death and unreality are the end of all existence. He feels necessity for something which goes beyond these things, so utters a prayer

1. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 122.

saying, "Lead me from that".

DR. RADHAKRISHNAN'S METAPHYSICS

THE DEVELOPMENT OF THE WORLD :

The world is there, and we work in it and through it, but we do not and can not know the why of this world. Dr. Radhakrishnan is also not able to answer the 'why of this world', but he certainly seems to depend on Upanisadic view for the development of the world. He writes, "In regard to the development of the universe, the Upanisads look upon the earliest state of the material world as one of extensions in space of which the characteristic feature is vibration represented to us by the phenomenon of sound. From aka-sa, vayu (air) arises. Vibration by itself cannot create forms unless it meets with obstruction. The interaction of vibrations is possibly in air which is the next modification. To sustain the different forces a third modification arises, tejas, of which light and heat are manifestations. We still do not have the stable forms and so the denser medium of water is produced. A further state of cohesion is found on earth. The development of the world is a process of steady grossening of the subtle akasa or space. All physical objects, even the most subtle are built up by the combination of these five elements".²

Dr. Radhakrishnan does not argue with the fact that 'when material particles are organised in a specific way, life arises'. The principle of

2. Robert A. McDermott (ed) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, 1977, pp. 117-118.

organisation is not matter. The explanation of a thing is to be sought in what is above it in the scale of existence and value and not below it. Matter cannot raise itself. It cannot undergo inner development without being acted upon by something above it. The lower is the material for the higher. Life is the matter for mind and form for physical material : so also intellect is form for the mind and matter for the spirit. The eternal is the origin of the actual and its nisus to improvement. To think of it as utterly transcendent or as a future possibility is to miss its incidence in the actual. That is why Radhakrishnan resists that "we cannot miss the primordality of the Supreme Verily in the beginning of this world was Brahmin".³ There is a perpetual activity of the Supreme in the world. Plato's World-architect, Aristotle's world mover belong to the cosmos. If there is ordered development, progressive evolution, it is because there is the divine principle at work in the universe.

DOCTRINE OF MĀYĀ :

Because we cannot know the why of this world, it is this fact of its explicable existence that is signified by the word maya. The philosophical expression of the Upanisadic and Vedantic vision declares that maya (the empirical world, or the mysterious relation between Brahman and the world of change) is the polar opposite of Brahman. But Radhakrishnan has developed his own theory about maya. He thinks that doctrine of maya declares that the world is dependent on and derived from the

3. Ibid., p. 120.

ultimate reality. The only difference is that it has the character of perpetual passing away, while the real is exempt from change. It has therefore a lower status than the Supreme Itself". According to Radhakrishnan, "Essentially maya is ignorance (avidya) concerning the structure of reality, to look upon the world as self-sufficient is to be caught in maya".⁴ Or again maya is failing to realize that the true self is not the empirical self (jiva), but is actually Atman, and ultimately Atman is Brahman. Here Dr. Radhakrishnan seems to establish a more positive relation between Brahman and the world, and Brahman and the self, than the "general Advaita tradition" had previously postulated who advocates the theory of maya carefully, distinguishes the phenomenal existence of the world from the being of Brahman and the non-being of dreams, illusions etc.

THE LAW OF KARMA :

Similarly Dr. Radhakrishnan developed his theory of karma. He interprets the doctrine of karma so as to reconcile it with his view of history as creative evolution. In order to reconcile the apparent incompatibility of the Advaitic theory of karma with his own emphasis on individual and historical creativity, Radhakrishnan constructs a theory of salvation in which karma sets the terms for historical or universal salvation. In effect, karma refers to the conditions or possibilities for the future, both advances and inherent limitations :

4. S. Radhakrishnan (Ed. and tr.) : The Brahma-Sutra, Harper and Brothers, New York, 1959, p. 137.

"The law of karma says that each individual will get the return according to the energy he puts forth.... The principle of karma has thus two aspects, a retrospective and a prospective, continuity with the past and creative freedom of the self'.⁵

According to Radhakrishnan, then, karma refers to the fact that an individual is responsible for his own destiny, and ultimately for the destiny of all men. Radhakrishnan's ideal is for the individual to identify his own karma with the karma of all mankind. In accordance with the theory of Ataman, the individual is not saved or liberated until he overcomes the distinction between his own salvation and the salvation of all men. According to him, "the soul is bound so long as it has a sense of mineness".⁶ These liberated souls are the agents of corporate salvation. God comes to self-expression through the regenerated individuals. Till the end of the cosmic process is achieved, the individuals retain their distinction though they possess universality of spirit.

Until the karma of each individual are such that no more rebirths are necessary, the salvation of man-kind remains an unachieved goal. But Radhakrishnan appears to be quite confident that this goal will be achieved. He writes, "Rebirth is not an eternal recurrence leading nowhere, but a movement from man the animal to man the divine, a unique beginning to a unique end, from wild life in the jungle to a future

5. S. Radhakrishnan : An Idealist View of Life, George Allen & Unwin Ltd., London, 1957, p. 276.

6. S. Radhakrishnan (Ed. and tr.) : The Brahma-Sutra, Harper and Brothers, New York, 1959, p. 158.

Kingdom of God".⁷

THEORY OF REBIRTH :

Radhakrishnan believes that rebirth is a movement. Birth is a becoming of the Supreme in the cosmic being. This becoming is not inconsistent with Being. It becomes a means and not an obstacle to the enjoyment of life eternal. To be released from the chain of birth and death is not to flee from the world of becoming. Bondage does not consist in the assumption of birth or individuality, but in the persistence of the ignorant sense of the separate, selfish ego. It is not the embodiment that creates the bondage but the frame of mind. To the free spirit life has no terror. He wishes to conquer life for God. He uses the world as the mould and condition for the manifestation of his spiritual freedom. He may assume birth for the purpose of helping the world.

SOUL :

According to Radhakrishnan 'individual soul is eternal'. It endures through the cosmic process. It commences at birth as the inheritor of the previous person and survives physical death in an altered form. For the self that has realised perfection the body ceases to be a burden. He lives in the flesh but not after the flesh.

BODY :

Almost all the religions believe in 'deha devalaya nama'. The deha, the body, must be regarded as devalaya. Jiva which is sanatana is

7. Ibid., p. 193.

something which is eternal in character. Radhakrishnan calls the body as the 'abode of God and spirit is siva, the Lord himself: deho devalayah prokto jivo devah sadasivah".⁸

GOD :

Radhakrishnan, from the very beginning, believed in the existence of God. He sees God in so many different forms. He writes, "To say that God created the world is an understatement. He is creating now and for all time. History is in this sense the epic of Divine will, a revelation of God. The Divine works and shines through the earthly medium. In Hindu religion God is to be a Kavi or the poet, maker or the creator. God as a person is deeply concerned in the affairs of this world. He is the friend, judge, and the redeemer of mankind. God is the absolute spirit, timeless and unchanging from the cosmic or human end. He is the way in which the Absolute not only appears to and is known by us, but also the way in which it works in the cosmic process.... God is not a figment of our minds. God is a real symbol of the Absolute reality. He is not a distorted reflection of the Absolute but, as Leibniz says, a phenomenon well founded in the reality. When there is a complete identify between God and the world, that is when God's purpose is fulfilled when all individual spirits are perfected, 'God himself will relapse into the Absolute'.⁹

8. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 147.

9. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, 1977, p. 54.

These ideas about God, he had put at some length, in his Hibbert Lectures, which were liked very much by the distinguished philosophers of Europe and America.

THE PURPOSE OF LIFE

Radhakrishnan believes that 'the psychological dissatisfaction with the meaninglessness of the world is the stimulus to the metaphysical quest. The threat of nothingness is the source of that fundamental anguish which the existentialists emphasise. The world is subject to time, historicity, and change. Life is haunted by death, beauty by decay. Nothing abides, everything passes away. What remedy avails against this malady of mankind ?

The answer comes from Radhakrishnan when he quotes Buddha, "Impressed by the vanity of our projects, the futility of our achievements, the restlessness of temporal life, its confusions and contradictions, its ultimate nothingness, the Buddha tells us that each one has to pass through it all in order to fulfill himself and recognize at the depth of all struggle the lasting peace of nirvana".¹⁰

There is a strain in human life which impels us to introduce peace and order into the swarm of impulses, emotions and notions incongruous and often contradictory. This is a life time job, perhaps a job for many lives.

10. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, New Delhi, 1960, p. 393.

Everything that lives aims at its own specific perfection. "Man's quest for perfection", says Radhakrishnan, "consists in organising the things of body, mind and soul into a whole."¹¹ The activities of the human spirit are interrelated, the artistic and the ethical, the religious and the rational. Man is a miniature of the universe in which he lives. Man, as he is, is a transitional being, an unfinished experiment. When he is awakened, he is at peace with himself; he thinks and acts in a new way. So long as our nature is not integrated, our actions are confused and contradictory. In an integrated man, thought, speech, and action are of one piece. An integrated man can attain the highest state - The Kingdom of Heaven.

DIFFERENT WAYS TO FULFILLMENT

There is an old saying that there are as many ways to God as there are souls on earth. Each person is unique and his way to fulfillment is also unique. But, according to Radhakrishnan, it is also true that there is so much in common among human beings that we can distinguish certain broad ways to man's realisation; the Karma-marga, the way of work; bhakti-marga, the way of devotion; the dhyana-marga, the way of meditation. All these lead to jnana, wisdom or enlightenment. All yoga is one and includes the different aspects of work, devotion and knowledge.

11. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, p. 222.

Dharma in a wide sense is used to connote all the means for the achievement of the different ends of life. Radhakrishnan considers dharma to be "a word of protean significance"¹² and explains that it is the concept under which the Hindu brings the forms and activities which shape and sustain human life".¹³ In the narrower sense the term dharma is one of the four ends of life, along with Artha, Kama and Moksa. More comprehensively, dharma is "the whole duty of man in relation to the fourfold purpose of life".¹⁴ Following the logical implications of his theory of integral experience, Radhakrishnan conceives of dharma as "the complete rule of life, the harmony of the whole man who finds a right and just law of his living".¹⁵

Radhakrishnan relates his theory of dharma to the theory of reality, especially to the theory of the universal self : "Dharma tells us that while our life is in the first instance for our own satisfaction, it is more essentially for the community and most of all for the universal self which is in each of us and all beings".¹⁶

THE IMPORTANCE OF ETHICS :

Man is the bridge between nature and spirit. His destiny drives him on to the spirit. Through agonies and ecstasies he has to reach his

12. S. Radhakrishnan : Religion and Society, George Allen & Unwin Ltd. London, 1959, p. 105.

13. Ibid.

14. Ibid., p. 107.

15. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, p. 191.

16. Ibid.

fulfillment. Radhakrishnan is of view that the spiritual goal and the ethical means are bound up with each other and not externally related. Ethics is the basis of spiritual life and its substance. We cannot by-pass the ethical. According to Radhakrishnan the ethical means that 'we must be truthful in our words and deeds'.¹⁷

FREEDOM OF WILL :

"The integration of the individual", Radhakrishnan says, "has to be achieved by a conscious effort".¹⁸ Evil is there because we sometimes abuse free will. Man in so far as he is made in the image of God is a creator. He is not free until he is capable of creative activity. Without creative freedom man cannot produce either a paradise or a desolation on earth.

But on the other hand man is subjected to different sets of laws. He cannot disobey the law of gravitation. If he is unsupported in mid-air he must fall to the ground like a stone. Similarly as a living organism he is subject to various biological laws which he cannot violate, but there is a law which he can disobey if he wishes so. It is the law of dharma or right and wrong. Religion is essentially a passion for righteousness and man can cultivate this passion for rightfulness by conscious efforts.

17. Ibid., p. 227.

18. Ibid., p. 223.

JOURNEY THROUGH THE WORLD AS A WAY TO PERFECTION :

Radhakrishnan believes that by conscious efforts we can look at this world not as deceptive facade of something underlying it. It is real though imperfect. Since the Supreme is the basis of the world, the world can not be unreal. Sankara says that after filling our sight with wisdom let us see the world as Brahman. Such a vision is fruitful, not the vision which looks solely at the tip of the nose.

Human life is a brief span of existence between 'original nothingness and death. Radhakrishnan realises that 'some existentialists like Jaspers and Marcel, following the lead of Kierkegaard, find the counterpoise to the world of nothingness in the reality of God. In Hindu thought, maya is not so much a veil as the dress of God. The destiny of the world is to be transformed into the perfect state of the Kingdom of God. He further reveals that 'the concept of brahma-loka, the Kingdom of God, is known to the Vedic seers, the Hebrew prophets, and Zarathustra. If we are to share the new existence, we must achieve perfection'.¹⁹

Similarly, Radhakrishnan accepts all the social institutions, the caste system, women and family life etc., as the way to perfection. By performing his social duties and social obligation, man attains the state of perfection.

BHAKTI OR DEVOTION AS THE WAY TO PERFECTION :

According to Radhakrishnan - 'Bhakti is conscious recognition of and whole hearted response to the source of all goodness, the Divine.

19. Ibid, p. 225.

He further adds that it is said - In this world, not vows, not pilgrimages, not yoga practices, not study of Scriptures, not sacrificial rites, not philosophical discourses; only devotion can give us freedom. The Bhagavata-Purana is treated as the standard work on bhakti. 'It is the quintessence of the Vedanta philosophy. He who has tasted its nectar-like juice will not be attracted by anything else'. While God is transcendently infinite he is also greatly loving. He takes up human creatures into his range of action if they respond to his call. So Radhakrishnan views Bhakti as 'Devotion' which 'implies obedience to the will of the Supreme in all our activities'. According to him, 'Bhakti opens the way to illumination'²⁰ and 'Devotion to the Supreme opens our hearts to the new life. Spiritual life is the end'.²¹

IMAGE WORSHIP :

According to Radhakrishnan image worship is a means to the realisation. When we gain our ends the means fall away. Lamps are useful so long as we live in darkness, but when the sun arises they cease to be of any help. He quotes Sankara who observes image worship as the first step, doing japa and chanting mantras is the middle; meditation or mental worship is the superior; reflection on one's own true nature is the highest of all.

20. *ibid.*, p. 234.

21. *Ibid.*, p. 235.

THE WAY OF DHYANA AS THE MEANS TO PERFECTION :

Yoga System : If an effort is made to study the history of religions we will find that there is a broad stream of spiritual knowledge which requires us to grow to a higher level of being. It refers to an inner quickening and growth in our nature. The All-pervading Self - abides in every heart. Those who turn from him, seeking outside, are inferior creatures. By discipline of mind we should strive to apprehend the Real. We can not get this experience by detached observation, logical analysis, and inference. We must encounter truth as a matter of existential concern, participate in the Ultimate Mystery. It is not an intellectual state but a state of being when we are filled with the Spiritual Presence.

As the Upanisads declare the state can be gained of śravaṇa or hearing, manana or reflection, and nididhyāsana or concentration. Dhyāna is anavartanu-sandhāna, constant meditation. Radhakrishnan emphasises on the practice of yoga. He writes, "yoga system describes the process by which our consciousness grows into the life divine by the control of the thinking mind. The cultivation of states of mind and body which permits the full realisation of the ultimate truth required disciplined effort".²² He quotes Yoga Sutra in support to his statement which says that discipline of mental functioning practised for long, unintermittently and with śatkaras (i.e. self control, austerity, faith, ceremonial plety) is the sure means of realising the truth¹.

22. Ibid., p. 240.

DR. RADHAKRISHNAN'S EPISTEMOLOGY

The human individual is a complex of five elements, anna, prana, manas, viñāna, and ananda. The Highest Spirit which is the ground of all being, with which man's whole being should get united at the end of his journey, does not contribute to his self-sense. Life and matter are organised into the gross physical body, sthūla-sarīra, mind and life into the subtle body, sūkṣma-sarīra, intelligence into the casual body, Karāṇa-Sarīra, and Atman, the Universal Self is the supreme being sustaining the others. The ego is the manifestation of Universal Self using memory and moral being which are changing formations. Puruṣa is sometimes used for the atman which is higher than buddhi. Buddhi belongs to the objective hierarchy of being. "When buddhi, viñāna, intelligence has its being turned towards the Universal Self then, Radhakrishnan says, "it develops intuition or true knowledge".²³ In other words, Radhakrishnan clarifies his theory of intuition by saying, "Spiritual certainty is conveyed by spiritual knowledge, which is not merely perceptual or conceptual. This knowledge is not merely a logical but superlogical. It is called integral insight or intuitive knowledge".²⁴ He thinks that Hegel and the rationalists are not quite right in giving the supreme position to reason in the sense of critical intelligence. Similarly he also knows that the drift of our age and its ruling methods of work support a scientific rationalism. But Dr. Radhakrishnan does not agree with their

23. Ibid., p. 153.

24. Ibid., p. 51.

methods because he knows that those who adopt the methods and conceptions of exact and descriptive sciences are obliged to raise the further question of the limitations and value of scientific knowledge itself. In his view, "while the theories of science are useful as tools for the control of nature they cannot be said to reveal what reality is. Electrons and protons do not clear up the mystery of reality. Besides, God and soul cannot be treated as mathematical equations. Our deepest convictions, for which we are sometimes willing to die, are not the results of rational calculation. The decisive experiences of personal life cannot be comprehended in formulas. Their driving power is in those urgent and intimate contacts with reality which convey to us deep certainties which transform our lives. Even a scientific rationalism requires us to admit the actuality of such experiences and the phenomenal and incomplete character of merely scientific knowledge. The fact of this integral or intuitive knowledge tells us that we are not helplessly shut out from an insight into reality by the constitution of our mind".²⁵

INTUITIVE KNOWLEDGE :

Radhakrishnan's theory of intuitive knowledge is based on the facts supported by Hindu Philosophy. He himself has admitted, "The Whole course of Hindu Philosophy is a continuous confirmation of the truth that insight into reality does not come through analytical intellect, though it is accessible to the human mind in its integrality".²⁶ He further adds,

25. Ibid., pp. 51-52.

26. Ibid., p. 52.

"Intuitive knowledge, however, is not opposed to intellectual knowledge as Bergson sometimes makes us believe.... In intuitive knowledge Intellect plays a considerable part. If Intuition is unsupported by Intellect, it will lapse into self-satisfied obscurantism. Intuition assumes the continuity and unity of all experience. An intellectual search for the ultimate cause may lead us to an idea of God. Intuition tells us that the idea is not merely an idea but a fact".²⁷ We all are interested in finding out the truth of things.

SEEKING THE SUPREME REALITY (TRUTH) THROUGH INTELLECT AND INTUITION :

Dr. Radhakrishnan has developed his own theory of Intellect and Intuition which guides us to find out Absolute Reality by rational means. The Brahma-Sutra starts with the verse, athato brahmajjijnasa now therefore, the desire to know Brahman. Is there anything which exists behind the panorama ? But simply because we ask for it, it does not follow that it is there. So we try, as reasonable beings to find out by reason and by logical reflection, whether there is anything.

So, the second sutra tells us janmady asya yatah : That from which all beings arise, all beings are sustained into which they are dissolved, that is the Ultimate Reality. Dr. Radhakrishnan suggests 'find out by yourself whether such an Ultimate Reality is or is not, by rational means, by investigation, by jijnasa, by alocana. By means of logical reflection we assert that there is some reality, something which serves as the basis

27. Ibid., pp. 52-53.

of all. But Radhakrishnan does not feel satisfied with this type of answer because he thinks Intellectual speculation is different from spiritual realization. We can not be satisfied with logical inference. There is a difference between saying, "There is God", and feeling the reality of God in our nature; anubhavasanameva vidya phalam. The fruit of knowledge, the fruit of vidya is anubhava. Dr. Radhakrishnan explains in his words what anubhava means ?. He writes : "If, therefore, we raise the question whether there is anything, we infer logically that there should be something, and we see face to face. This seeing face to face requires a churning of our mind, a discipline of our whole being. We must be transformed in our nature. We must be different from what we are. That is the meaning of attaining anubhava or Illumination".²⁸ We must change ourselves so completely that we can say, "I have seen the Supreme. In my life time in my flesh, I have seen the Ultimate Reality". So, the third sutra says, Sastra-yonitvat. The sastras register the personal experiences of all the great sages and saints.

Again the question arises that these personal encounters, which are registered in our scriptures, conflict with one another. The sastras do not all point in the same direction. People with anubhava have different account of Reality. Which are we to accept ? Kanda says one thing, Jaimini says another thing. So the fourth verse says, tat tu samanvayat. Radhakrishnan agrees to it. He says "Reconciliation of all

28. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, Second series (May 1964-May 1967), 1969, p. 135.

these statements will have to be made, and reconciliation of all these statements is possible. Knowledge cannot be divided against itself. It must point out to us that the scientific knowledge, or metaphysical knowledge, or religious truth, all must indicate in the same way, sarva sastra prayojanam atma darsanam. Whether in science or technology, or humanities or arts, whatever you may study, if you study them sufficiently deeply, you will find out that they all indicate that there is a living spirit in us, antaryami brahma is in us".²⁹ In support to his argument he quotes four mahavakyas from four Vedas which insist on this: It says :

prajnanambrahma

The intelligence is Divine

ayamatma brahma

The soul is Divine

aham brahmasmi

I am Divine

tattvamasi

That art Thou

The ideals of truth, goodness and beauty" says Radhakrishnan, "are the expressions of Spirit in us. Their objects are ontological, the very substance of being. The contents of spiritual consciousness are the conditions of human knowledge, morality and aesthetic life. The unconditioned principles are more ideas of Spirit than of Reason. Sense,

29. Ibid., p. 127.

Understanding and Reason are the three ways in which the Spirit in us functions. The appeal of metaphysics is to a judgement more basic than either sense-experience or rational logic. It attempts to assess the reasons for and the limitations implicit in the presuppositions of science and logic".³⁰

The inference drawn from all that has been stated in this chapter is that Radhakrishnan's epistemology (theory of intuition) and metaphysics (basically his theory of Brahman - Atman) are mutually dependent. His case for intuition presupposes the reality of the Absolute or Brahman, the intuition of which is the source and object of all knowledge. Similarly, the metaphysical claims for Brahman, the levels of reality which it includes, presuppose that great religious personalities, such as the seers (or rishis) whose insights are expressed in the Upanisads, have overcome maya or the appearance of reality and have achieved the spiritual realization in which all is Brahman. According to Radhakrishnan, recognition of the intuitive experience is precisely what characterizes Indian in contrast to Western philosophy; by valuing intuition over intellect, he is attempting to reverse what he considers to be the characteristically Western preference".³¹

30. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, p. 395.

31. S. Radhakrishnan : An Idealist View of Life, George Allen & Unwin Ltd., London, 1957, p. 129.

This preference for intuition, however, is not without difficulties. Although he sharply distinguishes immediate or intuitive knowledge from mediated knowledge, Radhakrishnan also admits, as Bergson did, that intellect is needed to express the intuitive experience in intelligible and cognitively significant terms. In his 'Reply to Critics' he wrote, "The immediacy of intuitive knowledge can be mediated through intellectual definition and analysis. We use intellect to test the validity of intuitions and communicate them to others. Intuition and intellect are complementary. We have, of course, to recognise that intuition transcends the conceptual expressions as reality does not fit into categories".³²

Radhakrishnan's theory of intuition and theory of Brahman Atman originated from and are related to his concept of integrated or religious personality. The levels of knowledge and reality (in a parallelism that is thoroughly Platonic) are functions of the mystic vision: "Knowledge of reality is to be won by spiritual effort. One can not think one's way into reality, but only live into it".³³ Appropriately Radhakrishnan's theory of reality is the very synthesis that the archetypically "deep and rich" lives in the Vedantic tradition have spiritually discerned and philosophically expressed.

32. Paul A. Schlipp (ed.) : "Reply to Critics" in *The Philosophy of Sarvepalli Radhakrishnan*, Tudor Publishing Company, New York, 1952, p. 794.

33. S. Radhakrishnan : *An Idealist View of Life*, George Allen and Unwin Ltd., London, 1957, p. 128.

THE PHILOSOPHICAL DEVELOPMENT OF BERTRAND RUSSELL

About Russell it is a popular phrase that he is a philosopher without a philosophy. This phrase can be easily reversed by saying that he is a philosopher of all the philosophies. This is due to the reason that there is hardly any philosophical view point of importance today which cannot be found mentioned in his writings at some period or another. Whitehead once described Russell as a 'Platonic dialogue in himself'.³⁴ Lytton Strachey compared Russell's mind to a 'circular saw'.³⁵ The metaphor is particularly apt. The teeth on opposite side of a circular saw move in opposite directions; in fact the teeth are moving in every different direction at the same time. But the saw itself cuts straight forward. This beautiful comment about Russell seems to be absolutely correct. Because if we go through all his important writings, it can be noticed that in spite of all the apparently conflicting statements, in spite of the number of cases where he champions opinions at different times, there is throughout a consistency of purpose and direction, and a consistency of method in the total of Russell's philosophical writings.

SOURCE OF PHILOSOPHICAL THINKING :

Russell has declared that his original interest in philosophy had two sources. On the one hand he wanted to discover whether philosophy

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34. Conversation between Whitehead and Bertrand Russell reported to Allen Wood and is used by him in his book 'Russell's Philosophy : A Study of its Development.
 35. Lytton Strachey to Virginia Woolf, 27th May, 1919, as quoted by Allen Wood in his book 'Russell's Philosophy : A Study of its Development'.

would provide any defence for anything that could be called religious belief, however vague it might be; on the other hand he wished to almost force himself that 'something could be known in pure mathematics if not elsewhere'. Russell thought about these questions during his adolescence period, in solitude and with the help of some books. "As regards religion", he writes, "I came to disbelieve first in free will, then in immortality, and finally in God. As regards the foundation of mathematics, I got nowhere. In spite of strong bias towards empiricism, I could not believe that 'two plus two equals four' is an inductive generalisation from experience, but I remained in doubt as to everything beyond this purely negative conclusion".³⁶ Throughout his whole career he had only one constant preoccupation about which Russell writes : 'I have throughout been anxious to discover how much can be said to know and with what degree of certainty of doubtfulness'.³⁷ He further clarifies his intentions : "It was not only as to theology that I had doubts, but also as to mathematics..... I hoped sooner or later to arrive at a perfected mathematics which should leave no rooms for doubts, and bit by bit to extend the sphere of certainty from mathematics to other sciences".³⁸ And no wonder he came to think about philosophy through mathematics and science. His primary objects were to establish the truth of religion, the truth of mathematics and the truth of science.

36. Bertrand, Russell : *My Philosophical Development*, George Allen & Unwin Ltd., London, 1975, p. 9.

37. *Ibid.*

38. *Ibid.*, pp. 27, 28.

RUSSELL'S METAPHYSICS

Historically metaphysics includes cosmology; and owing to the modern interest in science, the emphasis today is on cosmology or the philosophy of nature. This field has been greatly enriched by Russell's lucid commentaries on science. Russell, however, does not often use the terms metaphysics or cosmology but the broader term, philosophy, which is rather an indefinite domain. It includes besides metaphysics such topics as epistemology, logic, ethics and aesthetics. Logic including mathematics, occupies a distinct place in Russell's philosophy and is treated rather as a preparation for philosophy than as a part of philosophy.

The trend of Russell's philosophy shows a decreasing faith in formal logic and increasing respect for scientific facts. In his earlier period there may be found a strain of Platonism which goes very well with an exaggerated respect for mathematics. For example, a large part of Russell's most systematic work on philosophy - 'Our Knowledge of the External World' is devoted to the mathematical treatment of Continuum and Infinity. According to Russell mathematics is a fascinating game of logic; and it can be made an instrument of research, but only by selection. It does not dictate reality.

Even as late as 1914, in his important Lowell lectures, there can be found an intense and abnormal yearning for a return to Platonism : "Nevertheless there is some sense - easier to feel than to state - in which time is an unimportant and superficial characteristic of reality. Past and future must be acknowledged to be as real as the present and a certain emancipation from slavery to time is essential to philosophic

thought..... A truer image of the world, I think, is obtained by picturing things as entering the stream of time from a view of time which regards time as the devouring tyrant of all that is. Both in thought and feeling, to realize the unimportance of time is the gate of wisdom. But unimportance is not unreality".³⁹

But the panorama of Platonic forms and essences soon faded away. Russell became more and more impressed with physics and recognized correspondingly the formal and instrumental character of mathematics. With this shift in emphasis philosophy came to have a more empirical function. Russell concluded : "Philosophy is distinguished from science only by being more critical and more general".⁴⁰ Russell's later books, for example, *Analysis of Mind* (1921), *Analysis of Matter* (1927), *An Outline of Philosophy* (1937) (American edition *Philosophy*) etc. became the famous commentaries on contemporary science. He deserves great credit for making the results of physics known to the world.

Now the question is as to what has he done for metaphysics ? The central concept of Russell's metaphysics is that of 'Event'. It is the heart of his metaphysics. He writes about it : "Everything in the world is composed of "events", that at least is the thesis I wish to maintain".⁴¹ He further explains an 'event' scientifically : "An 'event' as I understand it, is something having a small finite duration and a small finite extension

39. Bertrand Russell : *Our Knowledge of the External World*, George Allen & Unwin Ltd., Chicago and London, 1914, p. 181.

40. Bertrand Russell : *Philosophy*, W.W. Norton & Co., New York, 1927, p. 297.

41. *Ibid.*, p. 276.

In space; or, rather as a view of theory of relativity, it is something occupying a small finite amount of space-time. When I speak of an event, I do not mean anything out of the way. Seeing a flash of lightening is an event; so is hearing a tire burst or smelling a rotten egg, or feeling the coldness of a frog".⁴²

Russell uses his conception of events in accounting for our knowledge of the external world by stating : "I conceive what happens when we see an object more or less on the following lines. For the sake of simplicity, let us take a self-luminous object. In this object, a certain number of atoms are losing energy and radiating it according to the quantum principle. The resulting light waves ... consists of events in a certain region of space-time. On coming in contact with human body, the energy of the light wave takes new form, but there is still casual continuity. At last it reaches the brain, and there one of its constituent events in what we call a visual sensation. The visual sensation is popularly called seeing the object from which the light waves started - or from which they were reflected if the object was not self-luminous".⁴³

The story does not end here. "Between the self-luminous body and the brain of the percipient", Russell says, "there are successive events at successive places". Since there is supposedly a long chain of events "between an external event and the event in us which we regard as the perception of the external event", we cannot "suppose that the external

42. *Ibid.*

43. *Ibid.*, pp. 148-149.

event is exactly what we see or hear; it can at best, resemble the percept only in certain structural respects".⁴⁴ According to Russell this process can be reversed also. In that case, he says, "Let us start from the sensation. I say, then, that this sensation is one of a series of connected events travelling out from a centre according to certain mathematical laws in virtue of which the sensation enables me to know a good deal about events elsewhere. That is why the sensation is a source of physical knowledge".⁴⁵ Only the sensation, according to Russell, can be said to be real. But first of all it is physical. Russell emphasised that 'all data are mental events in the narrowest and strictest sense, since they are percepts. Consequently all verification of casual laws consists in the occurrence of expected percepts. Consequently any inference beyond percepts (actual or possible) is incapable of being empirically tested'.⁴⁶

In short it can be said that the central idea of Russell's metaphysics is 'the sensations or percepts in a certain region of the brain, are the ultimate facts'. But a region of the brain and the brain itself are constructs of our convenience in simplifying our subjective data. To put these hypothetical constructs on par with the subjective data, as figuring in one chain of causality, is to confuse types. In Russell's view the sensations or percepts are the only real facts.

44. Ibid., p. 294.

45. Ibid., p. 150.

46. Ibid., p. 290.

RUSSELL'S THEORIES IN THE FIELD OF EPISTEMOLOGY

Before the 19th century the attempt to humanize the cosmos had been the preoccupation of almost every famous philosopher. But the impact of science has changed this idea. Modern theories of knowledge were no longer concerned with inventing comforting answers, but rather with the problem of gaining new insights. Russell's theories in the field of epistemology reveal an important aspect of his philosophic contributions.

Russell revealed that there were specially two motives which led him to philosophy. The one which operated first and continued longest was the 'desire to find some knowledge that could be accepted as certainly true'. The other was 'the desire to find some satisfaction for religious impulse'. His concern in the area of knowledge is indicative of his continued interest in his major writings taken from works spanning over forty years.

According to Russell there are two sorts of knowledge : knowledge of things and knowledge of truths. We acquire any kind of knowledge by some method or the other. Russell states mainly two ways of acquiring knowledge. These are knowledge by acquaintance and knowledge by description. Knowledge of things, when it is of the kind we call knowledge by acquaintance, is essentially simpler than any knowledge of truths, and logically independent of knowledge of truths. Though Russell does not agree fully with his own statement, because he thinks that it would be rash to assume that human beings ever, in fact, have acquaintance with things without at the same time knowing some truth about them.

Knowledge of things by description, on the contrary, always involves some knowledge of truths as its source and ground.

KNOWLEDGE BY ACQUAINTANCE :

Russell elaborates on the point 'acquiring knowledge by acquaintance'. According to him we can be said to have acquaintance with any thing about which we are directly aware, without the intermediary of any process of inference or any knowledge of truths. He tries to make his theory more clear by giving an example : "In the presence of my table I am acquainted with the sense data that make up the appearance of my table - its colour, shape, hardness, smoothness etc., all these are things of which I am immediately conscious when I am seeing and touching my table Thus the sense data which make up the appearance of my table are things with which I have acquaintance, things immediately known to me just as they are".⁴⁷

Whereas the knowledge of the table as a physical object is not direct knowledge; we know a description and we also know that there is only one object to which this description applies, though the object itself is not directly known to us. In this case it may be said that our knowledge of the object is knowledge by description.

Russell points out that all our knowledge of things and knowledge of truths rests upon acquaintance as its foundation. It is therefore

47. Robert E. Egner and Lester E. Denonn (ed) : The Basic Writings of Bertrand Russell. George Allen & Unwin Ltd., London, 1961, p. 297.

important to consider what kinds of things there are with which we may have acquaintance. According to him sense data are among the things with which we are acquainted; in fact they supply the most obvious and striking example of knowledge by acquaintance. But if they are the sole example, our knowledge would be much more restricted than it is. Therefore we have to consider acquaintance with other things also besides sense-data, if we are to obtain any tolerably adequate analysis of our knowledge.

EXTENSIONS BEYOND SENSE-DATA :

Russell suggests that the first extension beyond sense-data to be considered is "acquaintance by memory". Though it is true that we often remember what we have seen or heard or had otherwise present to our senses, and that in such cases we are still immediately aware of what we remember, in spite of the fact that it appears as past and not as present. This immediate knowledge by memory is the source of all our knowledge concerning the past.

The second extension to be considered, Russell tells us, is "acquaintance by intraspection". Which means that we are not only aware of things, but we are often aware of being aware of them. Russell tries to make his statement more clear by giving an example : 'When we desire food, we may be aware of our desire for food; thus 'our desiring food' is an object with which we are acquainted. Similarly we may be aware of our feeling pleasure or pain, and generally of the events which happen in our minds. Russell believes this kind of acquaintance, which may be

called self-consciousness, is the source of all our knowledge of mental things.

In addition to our acquaintance with particular existing things, we also have acquaintance with universals, that is to say general ideas, such as whiteness, diversity, brotherhood etc. According to Russell this awareness of universals is called 'conceiving' and a universal of which we are aware is called a 'concept'.

KNOWLEDGE BY DESCRIPTION :

Among the objects with which we are acquainted are not included physical objects (as opposed to sense-data), nor other peoples minds, Russell says, 'These things are known, to us by 'knowledge by description'.

He further clarifies the word description : "By a 'description' I mean any phrase of the form 'a so-and-so' or 'the so-and-so. A phrase of the form 'a so-and-so' I shall call an 'ambiguous' description; a phrase of the form 'the so-and-so' (in the singular) I shall call a 'definite' description. Thus 'a man' is an ambiguous description, and 'the man with the iron mask' is a definite description".⁴⁸ Russell has emphasised on the use of 'definite' description.

The chief importance of knowledge by description is that it enables us to pass beyond the limits of our private experience. In spite of the fact that we can only know truths which are wholly composed of terms

48. Ibid., p. 220.

which we have experienced in acquaintance, we can yet have knowledge by description of things which we have never experienced. These ideas about the knowledge are successfully set forth by Russell in his book 'The Problems of Philosophy' published in 1912.

From August 1914 until the end of 1917 he was involved with the matters arising out of his opposition to the war, but by the end of 1918 his thoughts started turning to the theory of knowledge and to those parts of psychology and of linguistics which seemed relevant to that subject. This was almost a permanent change in his philosophical interests. The outcome is embodied in his three books : 'The Analysis of Mind' (1921); 'An Inquiry into Meaning and Truth' (1940); 'Human Knowledge : Its Scope and Limits' (1948).

BERTRAND RUSSELL'S LOGIC

When Bertrand Russell entered in the field of logic, Aristotelian logic, which for two-thousand years had dominated western thought, had finally been superseded by the symbolic logic constructed by famous persons such as Boole, de Morgan, Peirce, Peano, Cantor, Frege and Schroder. From Boole's work we may date the modern period of logic. But leading philosophers had not taken any notice of it because they could not believe that Aristotelian logic may ever be surpassed, or that a mathematical notation could improve logic.

Russell, then, at the age of twenty-eight had studied the writings of this group and attended a congress of logic in Paris in 1900. It was here that he met Schroder, Peano, Couturat, and others personally. A few years later he wrote his 'Principles of Mathematics'. After some further years he, in cooperation with Whitehead, has written 'Principia Mathematica'. From the appearance of these books we can date the second phase of modern logic.

RUSSELL'S MAIN CONTRIBUTION IN THE FIELD OF LOGIC :

There are several reasons which made Russell's work the beginning of this new phase. These are -

1. The first reason is that he has given a number of technical improvements over the symbolic system of his predecessors.
2. The second is that he has combined the creation of symbolic logic with the claim of including the whole of mathematics an idea which has always been controvertial and has never stopped to excite the minds of mathematicians and logicians alike.
3. The third is that Russell drew the attention of philosophers of all camps to symbolic logic, which thus was made palatable for the first time.

Main contributions of Bertrand Russell to symbolic logic may be summarized as follows -

The first of all, Russell introduced the concept of 'propositional function! Though, the idea of conceiving gramatical predicate is much

older and may be traced back in Aristotle's logic, Boole's Algebra of logic made wide use of it. Russell's concept of propositional function extends the concept of a 'class' to that of a 'relation'. Thus it combines the advantage of the mathematical analogy with a closer correspondence to conversational language. This close relation to conversational language constitutes a very strong point in Russell's logic. It also manifests itself in his theory of descriptonal functions. Russell made use of iota-symbol introduced by Peano. By using this symbol he showed the way to the understanding of the definite article "the" and similar particles of speech. Russell also developed Peano's notation into a general syntax of a high degree of perfection.

Russell's second contribution may be mentioned as his decision 'to use material Implication'. Peirce⁴⁹ who himself saw the advantages of this Implication long ago, quotes Sextus Empiricus as the first to have pointed out the nature of this relation, and justifies its use by showing that its queer consequences can not lead to wrong results. But Russell was the first to discover that the whole system of logic can be consistently developed by the use of this type of propositional operation. He saw that this is a point where the correspondence to meanings of conversational language must be abandoned if a satisfying logic is to be constructed. His logic, thus, may be said the first which is consciously 'extensional'. The advantage of extensional operation is that they permit us to define the notion of tautology. Although the formal definition of tautology on

49. Chas S. Peirce, Collected Papers, Cambridge, 1932, Vol. II, p. 199.

the basis of truth-table seems to have been a Wittgenstein's idea, but Russell has always clearly seen this fact and used it for the definition of logical formulae.

Russell was the first to show the identity of logic and mathematics or that mathematics is a part of logic. He writes : "In modern times, logic has become more mathematical and mathematics has become more logical; in fact the two are one. They differ as boy and man; logic is the youth of mathematics and mathematics is the manhood of logic".⁵⁰ The thesis of the identity of logic and mathematics is given by Russell in two steps. Firstly, he gives a definition of the positive numbers showing that they are expressible in terms of purely logical notions including the operators "all" and "there is". Secondly, in correspondence with theories developed by other mathematicians, he shows that the whole of mathematics is reducible to the notion of natural numbers.

RUSSELL'S THEORY OF TYPES :

This is one of the deepest and soundest discoveries of modern logic made by Russell. The basic idea of this theory is that the division of linguistic expressions into true and false is not sufficient, and a third category should be introduced which includes 'meaningless' expressions. This theory is an instrument to make language consistent, and make language free from contradictions.

50. Bertrand Russell : Introduction to Mathematical Philosophy, George Allen & Unwin Ltd., London, 1919, p. 194.

In the further development of the theory of types Russell introduced a second form; to the 'simple' theory of types he later added the 'ramified' theory of types. The simple theory of types states that a function is of a higher type than its argument; it follows that classes which contain themselves cannot be defined. The ramified theory of types emphasises that every type must be subdivided into functions of different orders so that each order can contain only lower orders as their argument. This theory has met much aversion on the side of the logicians. Russell himself did not seem to have been much pleased with this because he saw that the restriction put in this theory excludes major part of mathematics. To save this group of mathematical theorems he introduced the axiom of reducibility; according to which to every function of a higher order there exists a corresponding function of the first order which is extensionally equivalent to it. But Russell did not seem pleased with this axiom also, although he sometimes defended it.

Meanwhile a more convenient solution of the difficulties was presented with the help of Ramsey's classification of the paradoxes into logical and semantical ones. In logical paradoxes only functions are involved; whereas in semantical paradoxes we are concerned with the use of 'names of functions as well as with the functions themselves. Later on it has been shown that the semantical paradoxes can be easily ruled out if in addition to the theory of 'types' a theory of 'levels of language' is introduced. According to this theory the object language

must be distinguished from the meta-language. Leaving aside some exceptions it is generally considered as meaningless if a linguistic expression refers to the language in which it is contained. This extension of the theory of types to a theory of levels of language was anticipated by Russell himself: He, in his introduction to Wittgenstein's 'Tractatus', referring to the problem of generality, wrote⁵¹ :

"The difficulties suggest to my mind some such possibility as this : That every language has, as Mr. Wittgenstein says, a structure concerning which, 'in the language', nothing can be said, but there may be another language dealing with the structure of the first language, and having itself a new structure, and that to his hierarchy of languages there may be no limit".

METHODS IN RUSSELL'S LOGIC :

Russell's logic is a deductive logic, and its value derives from the fact that it represents an analysis of the analytic, or demonstrative components of thought. But Russell has also recognized the existence of other components having a synthetic character and which include 'inductive' methods. Russell has repeatedly emphasised the need for inductive methods. From time to time he has suggested several modifications in the use of inductive method. He writes : "My beliefs about induction underwent important modification in the year 1944, chiefly

51. Ludwig Wittgenstein : Tractatus Logico-Philosophicus, Kegan Paul, Trench, Trubner & Co. Ltd., 1922, p. 23.

owing to the discovery that induction used without common sense leads more often to false conclusions than to true ones".⁵²

THE DEVELOPMENT OF RUSSELL'S THEOLOGY

If we try to judge Russell by his most important published writings, we may find that he has given less rigorous attention to philosophy of religion than to any other branch of philosophy except perhaps aesthetics. He himself once told a group of inquiring students that he hardly recalled having written anything on the subject other than his 'Free Man's Worship' (1903) and the Home University Library booklet on 'Religion and Science' (1935). In addition to these, the idea of his theological views and their development can be obtained from his various writings about religion such as; 'A Critical Examination of the Philosophy of Leibniz' (1900), 'The Essence of Religion' (Hibbert Journal, 1912), 'Religion and the Churches' (Unpopular Review, 1916), 'Principles of Social Reconstruction' (1916), 'Mysticism and Logic' (1917), 'What I Believe' (1925), 'The Conquest of Happiness' (1930), and 'Why I am Not a Christian' (1940) etc. These writings, continuing over a range of forty years, are a sign of some kind of Russell's interest in religion. That interest may not be very systematic or constructive, but it has surely been persistent.

Russell has been quite religious when he was young. He himself wrote, "When I was about fourteen my thoughts turned to theology".⁵³

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52. Robert E. Egner and Lester E. Denmon (eds.) : *The Basic Writings of Bertrand Russell*, George Allen & Unwin Ltd., London, 1961, p. 154.
53. Robert E. Egner and Lester E. Denmon (eds.) : *'My Religious Reminiscences'* in *The Basic Writings of Bertrand Russell*, George Allen & Unwin Ltd., London, 1961, p. 31.

When he was a youth, for a long time, he accepted the argument of the First Cause. Until the age of eighteen, he continued to believe in a Deist's God, because the First Cause argument seemed to him irrefutable. In 1890 - just before he became a student at Cambridge - he read a sentence in John Stuart Mill's Autobiography : "My father taught me that the question, who made me ? Can not be answered since it immediately suggests the further question, who made God?"⁵⁴ Russell believed Mill's sentence to reveal the fallacy in the argument for the First Cause. Hume became sceptical of religion when he started to read Locke and Clarke; Russell gave up the First Cause for a trivial question about the cause of the first cause, and thereafter probably did not explore seriously the possibility of there being a God except in his study of Leibniz's theistic argument. Although Hume's thought about religion was much more searching and relevant than Russell's ever was, both of them abandoned religion at an early age and yet both persisted in returning to the scene of the crime.

NEGATIVE ATTITUDE TOWARDS RELIGION :

Russell's philosophy of religion mainly consists of arguments against historical Christianity. Apparently, he has devoted little time to study the non-Christian religions or to the essence of universal religion - the idea which makes any religion religious. Though he mentions three aspects of 'each' of the historical religions, namely, a church, a creed, and a

54. Bertrand Russell : Why I am not a Christian, Watts & Co., London, 1927, p. 6.

code of personal morals'⁵⁵, these aspects are abstractly stated, and become concrete only when he is discussing 'Christianity'. In 'Why I am not a Christian', he sets forth the essentials of Christianity as having: 'belief in God, belief in immortality, and a belief about Christ - at a minimum, the belief that he was, if not divine, at least the best and wisest of men'.⁵⁶ Russell makes clear that he rejects all three of these beliefs.

There are numerous reasons for his rejection of Christianity of which two main may be mentioned as - firstly, the psychological, and secondly, the moral. In an emotional mood, Russell does not inquire whether the falsity of the idea that 'all men are sinners, apart from knowledge of Christ, is sufficient to dispose of Christianity. He simply rejects the idea and seems to regard his rejection as contributing to a refutation of an untenable christianity.

The psychological mood leads Russell to another argument which he develops much more fully, namely, the moral. On moral grounds also he rejects christianity. He forcefully writes : "Christian religion, as organised in its Churches has been and still is the principle enemy of moral progress in the world".⁵⁷ But occasionally he has admitted that

55. Bertrand Russell : Religion and Science, Henry Holt and Co., Inc., New York, 1935, p. 8.

56. Bertrand Russell : Why I am not a Christian, Watts & Co., London, 1927, pp. 4-5.

57. Ibid., p. 22.

in certain times and places religious belief has had some good effects.⁵⁸ He quotes several sayings of Jesus as "very excellent" concluding with, 'If thou wilt be perfect go and sell what thou hast, and give to the poor. He also approves the maxim, "Love thy neighbor as thyself".⁵⁹ Such concessions, however, do not lessen the force of Russell's attack on christian morality in both, practice and theory. A large part of Russell's thought on religion regards religion a great enemy of honest thought and of sound morals. On the one hand, he finds christian ethics too high for practice, and on the other hand, the doctrine of the sinlessness of Christ has led to dishonest judgements about him.

METAPHYSICAL ASPECT OF RUSSELL'S RELIGIOUS THOUGHT :

Very rarely Russell may be found to direct his thought towards the metaphysical aspect of religion. His youthful rejection of the argument of First Cause was followed by one serious wrestle with the metaphysics of theism, and one only, although it was strictly confined to theism as presented by one man, Leibniz. In his book, 'A Critical Exposition of the Philosophy of Leibniz (1900, new ed. 1937), Russell devoted chapter XV to "Proofs of the Existence of God", Russell found "four distinct arguments in Leibniz, which attempt to prove existence of God". They are : (1) 'The Ontological Argument, (2) The Cosmological Argument, (3) The Argument from the eternal Truths, and (4) The Argument for the Pre-Established

58. Bertrand Russell : Free Thought and Official Propaganda, George Allen & Unwin Ltd., London, 1922, p. 3.

59. Bertrand Russell : Sceptical Essays, George Allen & Unwin Ltd., London, 1928, p. 121.

Harmony'. Russell remarks that only one of these was invented by Leibniz, and it was the worst of the four.

EPISTEMOLOGICAL AND LOGICAL ASPECTS OF RUSSELL'S RELIGION :

Keeping in view Russell's brilliant contribution to logic and epistemology, one would expect him to apply logical and epistemological considerations to the criticism of religion. Russell thinks that religious belief does not arise from intellectual considerations. As time has gone on, his respect and faith for logical force of religion has also become less and less. In *Problems of Philosophy* (1912) he holds the view that questions 'of the profoundest interest to the spiritual life' must remain insoluble with our present powers. For example the questions of eternalness of consciousness and importance of good and evil to the universe have no easily demonstrable answers. Despite this, in the end Russell closes this book with a profoundly religious reference to the mind as being "capable of that union with the universe which constitutes its highest good".⁶⁰

ETHICAL ASPECT OF RELIGION :

In the field of ethics and social philosophy, Russell's ideas have moved toward reasonable belief, experimentation, and faith. The desire to discover some really certain knowledge inspired all his work upto the age of thirty-eight. During the First World War, for the first time he found something to do which involved his whole nature, namely, work for peace, and for other social and moral reforms.

60. Bertrand Russell : *The Problems of Philosophy*, Henery Holt & Co., New York, 1912, p. 250.

But in the field of religion he has applied very rigid standard - either complete demonstration or no truth - what Matthew Arnold and Borden P. Bowne after him called, "a method of rigor and vigor". In his book 'The Problems of Philosophy', Russell appears agnostic. In 'The Free Man's Worship' (1903), however, he with his picture of 'a hostile universe', seemed to be absolutely sceptical, yet he had accepted that some of the things which we desire, are 'real goods'. In the year 1917, when he reissued "Free Man's Worship" in 'Mysticism and Logic', Russell said that he felt less convinced than he did in 1903 about the objectivity of good and evil - and that he had shown little conviction then. By 1935 Russell acquired the conclusion that questions of value, which are in every way related to ethics and to religion, "cannot be intellectually decided at all".⁶¹ He says that values "lie outside the realm of truth and falsehood. Science has nothing to say about values"⁶², and "what science cannot discover, mankind cannot know".⁶³ It can be said that on epistemological grounds, Russell arrives at a complete ethical and religious scepticism.

RUSSELL'S POSITIVE ATTITUDE TOWARDS RELIGION :

No doubt Russell has been quite hostile to traditional and institutional Christianity, but this was only one phase of his religious thought.

61. Bertrand Russell : Religion and Science, Henery Holt & Co., Inc., New York, 1935, p. 243.

62. Ibid., p. 223.

63. Ibid., p. 243.

There are four sources in which we may find the strongest expression of Russell's positive view of religion. These are - 'Free Man's Worship' (1903), 'The Essence of Religion' (Hibbert Journal, 1912), Principles of Social Reconstruction (1916)', and the chapter on "Effort and Resignation" in 'The Conquest of Happiness' (1930). These sources reveal the four essential elements of Russell's religion; a sense of infinity, a sense of membership in the whole, resignation, and social justice.

Russell's sense of infinity refers to "the selfless untrammelled life in the whole which frees man from the prison house of eager wishes and little thoughts".⁶⁴ According to Russell infinity and membership in the whole are inseparable, and that this quality of infiniteness is one aspect of human experience which is universal and impartial. Another aspect of man's life is 'finite', self-centered, particular. Man's soul, he believes, is "a strange mixture of God and brute, a battle ground of two natures. The experience of the infinite is "like the diffused light on a cloudy sea", sudden beauty in the midst of strife, the night wind in the trees". By contrast, Russell reveals that patriotism as a religion is unsatisfactory, because of its lack of universality and infinity".⁶⁵

Regarding his positive attitude restricted to Christianity, he has written that he was educated as a Protestant and one of the texts that

64. Robert E. Egner and Lester E. Denmon (ed.) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 565

65. Bertrand Russell : Principles of Social Reconstruction, George Allen & Unwin Ltd., London, 1916, p. 57.

most impressed his youthful mind was: 'Thou shall not follow a multitude to do evil'. And he has firm belief that this text influenced him in most serious actions at several occasions. At another place he favourably mentions the Christian doctrines of humility, love of one's neighbour, and the rights of the meek".⁶⁶ Not only that he speaks in favour of Christianity, but he also grants that 'modern democracy has derived strength from the moral ideals of Christianity'.⁶⁷

From his mystical sense of infinity and of membership in the whole flows the third trait of his religious thought, namely, resignation. According to him religious resignation consists of "freedom from anger and indignation and pre-occupied regret".⁶⁸ He believes that resignation is the attitude of a participant not of an outsider. Russell has also pointed out that the trait of aloofness which he finds in Santayana, may be wise, but is inferior to the attitude of service which is a heritage of Christianity, and one which is essential to the survival of intelligence as a social force".⁶⁹

Therefore from this social force originates the fourth phase of Russell's religion which may be called as 'social justice', and he calls

66. Bertrand Russell : In Praise of Idleness and Other Essays. W.W.Norton and Company, New York, 1935, p. 52.

67. Ibid., p. 132.

68. Robert E. Egner and Lester E. Denmon (ed.) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 572.

69. Paul A. Schilpp (ed.) : The Philosophy of George Santayana, Evanston and Chicago, Northwestern Univ., 1940, p. 474.

love. He declares, "Any adequate religion will lead us to temper inequality of affection by love of justice, and to universalize our aims by realizing the common need of man".⁷⁰ He wants to establish "a new religion, based upon liberty, justice and love, not upon authority and law, and hell-fire".⁷¹

The total life of religion, as conceived by Russell, "is life of the spirit. The spirit is defined by Russell as reverence, worship, a sense of obligation to mankind, and the feeling of imperativeness. Deeper than these, is a sense of mystery, or hidden wisdom and glory. The end thus served is not merely human life, but something beyond the human such as God, or truth or beauty".⁷² By contact with what is eternal he concludes, "we can make our own lives creative". Such genuinely religious ideas and experiences not only reveal a positive side of Russell's religious development, but force us to believe that he was a religious man.

Although in the end Russell gives the same philosophy of religion what Radhakrishnan has emphasised about religion from the very beginning, but there seems to be no consistency in the given philosophy of Religion by Russell. His moods and attitudes are conflicting; his evaluations are conflicting. Whereas, we do not find such contradictions in Radhakrishnan's philosophy of religion.

70. Bertrand Russell : Principles of Social Reconstruction, George Allen & Unwin Ltd., London, 1916, p. 58.

71. Ibid.

72. Ibid., p. 245.

STAGES OF RUSSELL'S PHILOSOPHY

After studying so many different aspects of Russell's philosophy we come to the conclusion that Russell has always been thinking about different philosophical questions. His views have been changing from time to time. In this part of the chapter a critical analysis of his changing moods will be presented, and it will also be shown that at what different periods these changes occurred.

Russell started his philosophical career as an Absolute Idealist. That is, he maintained that the fundamental stuff of reality was the Absolute mind.⁷³ But in 1898 Moore convinced Russell about the inadequacy of this fact.⁷⁴ The arguments used by Moore and accepted by Russell, against Absolute Idealism did not appear in print until 1903. The article first appeared in Russell's 'The Principles of Mathematics' and in Moore's 'Refutation of Idealism', and again in 1906, in Russell's 'The Monistic Theory of Truth'.

Russell's motivation in his rejection of Absolute Idealism was his intense desire to establish irreducibility of relations and a platonic theory of propositions, which would make them mentally independent. These doctrines proved to be very helpful for Russell in order to satisfy his desire to establish the foundations of Mathematics. He writes : "I came

73. Bertrand Russell : Logical Atomism in Contemporary British Philosophy. Personal Statements. First Series. George Allen & Unwin Ltd, London, 1924, p. 360.

74. Ibid.

to philosophy through mathematics or rather through the wish to find some reason to believe in the truth of mathematics".⁷⁵ Without these, mathematical philosophy is rendered self-contradictory, hence impossible.

Russell's basic objection to Idealism of the monistic and monadic sort, represented by Hegel and Leibniz respectively, is logical, whereas his refutation of Berkeley is based mainly upon empirical ground. Russell's criticism of monadism differs very little from his refutation of monism. His arguments against Leibniz' monadology is directed mainly against Leibniz' treatment of relations. Whereas, on one hand, Leibniz recognized relations; on the other hand he attempted to reduce them to predicates of individual substances. But, according to Russell, 'to maintain any form of pluralism, the ultimacy of relations must be insisted upon. Without such a doctrine, we get either monism or solipsism, where all individuals are reduced to adjectives of oneself'.⁷⁶

Russell's refutation of Berkeley is mainly derived from Moore's distinction between consciousness and the object of consciousness.⁷⁷ He writes : Berkeley's theory the 'esse' of the object must be mental ".... seems to depend for its plausibility upon confusing the thing apprehended with the act of apprehension. Either of these might be called an idea by Berkeley. The act is undoubtedly in the mind; hence when

75. Ibid., p. 359.

76. Bertrand Russell : 'A Critical Exposition of the Philosophy of Leibniz', Second Edition, George Allen & Unwin Ltd., London, 1937, p. 15.

77. Bertrand Russell : The Problems of Philosophy, William & Norgate, London, 1912, p. 17.

we are thinking of the act, we readily assent to the view that ideas must be in the mind. Then, forgetting that this was only true when ideas were taken as acts of apprehension, we transfer the proposition that "ideas are in the mind" to ideas in the other sense, i.e. to the things apprehended by our acts of apprehension. Thus, by an unconscious equivocation, we arrive at the conclusion that whatever we can apprehend must be in our mind. This seems to be the true analysis of Berkeley's argument, and the ultimate fallacy upon which it rests".⁷⁸

Finally Russell's refutation of Berkeley brings us to his dualism of the mental and physical and the universal and the particular. By 1900 Russell was a complete dualist, contending that mind and matter, and universals and particulars, are ultimate. Thus, it can be said that Russell's dualism is a double one, consisting in the beliefs that the mental and physical are ultimate and that the universal and the particular are irreducible. Russell stayed a dualist (of the mental and the physical) from 1898 till 1921. Because in 1921 he published his own version of neutral monism in 'Analysis of Mind', thereby giving up the earlier dualism.

Most probably the earliest statement regarding Russell's dualism may be found in his article "Melanog's Theory of Complexes and Assumptions", which was published in 'Mind' in 1904. In this essay Russell stated that there are certain theses which Moore has led him to accept. Among these is the view that every presentation and every belief must have an object other than itself and, in certain cases where mental

78. Ibid., pp. 65, 66.

existents happen to be concerned (the object is) extramental. But the argument in favour of this thesis were not fully developed until 1912, in 'Problems of Philosophy'. In 'Problems of Philosophy (1912) for the first time Russell stated that Mind and Matter are the ultimate entities of the world of existence (as against subsistence). The argument for matter was based upon sense data and argument for mind was based upon *immediate experience*.

Now the question arises 'what is matter'? Russell gives answer to this question in 'Problems of Philosophy' as "it is, for one thing, the assemblage of all physical objects, but it may also be considered in a narrow sense, as the same thing as a single physical object".⁷⁹ As a physical object it is the cause of our sense data. It means that it is the thing which we regard as the cause of immediate objects of sense experience, when we take our sense experience to be veridical.

Regarding the answer, to the question 'what is the nature of matter? Russell seems to be undogmatic. Because materialism and idealism are too dogmatic in their interpretation of matter. In their view we can not know anything about its intrinsic nature. According to Russell we can know certain logical properties of matter. These are derived from the assumption that 'matter exists and the correspondences between matter and sense-data could be correlated'.⁸⁰ He gives an example in support of his argument : If one object looks blue and another red, we may

79. Ibid., p. 18.

80. Ibid., p. 54.

reasonably presume that there is some corresponding difference between the physical objects. But we can not hope to be acquainted directly with the quality in the physical object which makes it look blue or red.

Finally comes the question 'what reasons are there for supposing matter to be real ? Russell's answer is a simple one. That is, because the hypothesis that it is real is the simplest one which can account for the facts; for example the hypothesis that matter exists apart from and independently of our sense-experience can explain (1) certain gaps in our sense-experience and (2) certain casual properties, which no other hypothesis, e.g. solipsism, can do.

As regards 'mind' Russell says very little about it in 'Problems of Philosophy'. According to him, in the first place, mind is the self. That is, which is aware of things in sensation and of universals in conceptions; and that mind also believes, and thinks and desires. In short, he calls mind as 'consciousness'.⁸¹ The main problem about mind is whether we know it by acquaintance or by description. Russell realizes the seriousness of the problem but hesitatingly holds the view that we do know the self by acquaintance. But it does not mean that because we are acquainted with ourselves, we are acquainted with 'mental substance'. In Russell's view to prove the existence of mental substance we need to explore further argument and which can not be derived from the single fact that we are aware of our momentary selves.

81. Ibid., pp. 79-81.

In his later essays Russell's views regarding the 'mental' have changed. For example, in his article 'On the Nature of Acquaintance' Russell rejects mind as the ultimate mental 'entity', substituting for it acquaintance as the ultimate mental 'fact'. The mental is thus defined as a fact involving acquaintance and relations based upon it'.⁸² The distinctive characteristic of the mental according to Russell "..... is not to be found in the particulars involved, but only in the nature of relations between them".⁸³ The basic difference between 'Problems of Philosophy' and 'Nature of Acquaintance' is that the matter in the latter essay is defined in terms of facts and not in terms of particulars.

Regarding the replacement of 'matter' by 'sensibilia' as the ultimate physical entities, Russell's essay 'The Relation of Sense Data to Physics' (Mysticism and Logic) is thought of most importance. Now the question arises what are sensibilia ? Russell answers : They are "..... those objects which have the same metaphysical and physical status as sense data, without necessarily being data to any mind".⁸⁴ They become sense-data by entering into the relation of acquaintance. In this essay Russell has rejected his thesis of 'Nature of Acquaintance' regarding the 'mental fact'. In 'Nature of Acquaintance' Russell argued that the subject can not be known to be either mental or physical because we are not

82. Bertrand Russell : On the Nature of Acquaintance. *Monist*, V. 24, Jan-July 1914, p. 442.

83. *Ibid.*, p. 583.

84. Bertrand Russell : The Relation of Sense-Data to Physics in 'Mysticism and Logic', 1918, Chp. III, p. 148.

acquainted with it; whereas in 'The Relation of Sense Data to Physics' he has emphasised that the subject is inferred as mental because it appears in a mental fact, sensation, which contains no other mental constituent. Sensation is the simplest kind of fact which is to be distinguished from sensibilia and sense-data. By sensation, Russell means, the fact consisting in the subject's awareness of the sense-datum.

Russell's 'Our Knowledge of External World' (1914) contains one important alteration. That is, Russell reduces all sensibilia, which are not sense-data, to "ideal" elements and defines them in terms of "actual" elements, i.e. sense-data.⁸⁵ His final essay 'The Ultimate Constituent of Matter' (Mysticism and Logic 1918) contains nothing new but reproduces the same view Russell has proclaimed until he presented his version of neutral monism in 1921. The dualism between sense-data and sensation is adhered to. The world of existents Russell regards as consisting of ".... a multitude of entities (which are) arranged in a certain pattern. The entities, which are arranged, I shall call 'particulars'. The arrangement of pattern results from relations among particulars".⁸⁶ According to Russell mind is also a logical construction, constituted by ".... an assemblage of particulars, namely, what would be called 'states of mind' which would belong together in virtue of some specific common quality"⁸⁷,

85. Bertrand Russell : Our Knowledge of the External World as a Field for Scientific Method in Philosophy, George Allen & Unwin Ltd., London, 1914, pp. 111-112.

86. Bertrand Russell : Mysticism and Logic and Other Essays, Longmans, Green & Co., New York, 1918, Chap. VII, p. 129.

87. Ibid., pp. 131-132.

i.e. consciousness.

Now we come to an end of our analysis of Russell's dualism of the mental and physical in the period from 1898-1921. Now, the other half of his dualistic picture of reality, 'the theory of universals and particulars', will be presented.

In 1898 Russell became a Platonist as regards universals. His motivation was mathematical, just as it was in his acceptance of mind matter dualism. In his earliest work 'Principles of Mathematics' universals are discussed as orthodox Platonism, except for one very curious doctrine that universal relations have no instances. However, in his next discussion about universals in 'Knowledge by Acquaintance and Knowledge by Description' (1910-11), Russell rejected this view without giving any reason for doing so, for he became so convinced that universal relations do have instances, that he devoted most of his arguments to prove that we are acquainted with universal relations themselves. For example he wrote : "Thus we must suppose that we are acquainted with the meaning of 'before' and not merely with 'instances' of it".⁸⁸

In his next article 'On the Relation of Universals and Particulars' (Proceeding Aristotallian Society, 1912), Russell contended that dualism of universals and particulars rests upon the belief that the relation of predication is ultimate. That is, that there are particulars and that these have qualities or relations which are instances of universals. Nominalism

88. Ibid., Chp. X, p. 213.

and Universalism, which deny universals and particulars, are rejected by Russell; firstly because it must admit the universal relation "similarity", in its denial of universal qualities and relations other than similarity; secondly because it cannot account for our actual experience of numerical diversity of similar universals in perceptual space.

According to Russell, from the point of view of ontological analysis, all the entities in reality may be divided into two categories : (1) Particulars, which enter into complexes only as the subjects of predicates or as the terms of relations, and if they belong to the world of which we have experience, exist in time, and can not occupy more than one place at one time in the space to which they belong; (2) universals, which can occur as predicates or relations in complexes, do exist in time, and have no relation to one place which they may not simultaneously have to another.

The next and the last of the writings on universals in this period is the 'Problems of Philosophy' in which Russell uses language to prove the reality of universals and particulars. According to him any sentence contains at least one element, the verb which symbolizes a universal; and may, if it denotes something with which we are acquainted, contain one element, the proper name, which symbolizes a particular. Besides verbs, prepositions and adjectives also denote universals.⁸⁹

89. Bertrand Russell : 'The Problems of Philosophy', Henery Holt & Co., New York, 1912, pp. 81, 146.

The status of the universal is Russell's final point, whereas the particular is either mental or physical. He writes : "Thus thoughts and feelings, minds and physical objects 'exist'. But universals do not exist in this sense; we shall say that they 'subsist or have being', where 'being' is supposed to 'existence' as being timeless".⁹⁰

This brings us to the close of our discussion (analysis) of Russell's dualism of the mental and physical; and the universal and the particular. On the basis of this analysis it can be concluded that Russell stayed as a dualist from 1898 until 1921, the year of the publication of 'Analysis of Mind'. From 1921 until for quite a long time, Russell had been a modified neutral monist.

Neutral monism is a metaphysical theory which was formulated by William James and Ernst Mach independently of each other. Later on it was developed by R.B. Perry, E. Holt and other American neo-realists.

The theory of neutral monism emphasises that mind and matter are not two radically different kinds of entities, but that both are constructed out of the same "stuff". It, of course, can not be denied that there is some difference between the mental and the physical; but this difference is one of relations, not of stuffs. The neutral stuff, or the bits of it which may be called neutral entities, may be arranged in different ways according to different types of relation. A group of neutral

90. Ibid., p. 156.

entities arranged in one way, by virtue of one set of relations will constitute a piece of matter. The same neutral entities arranged in another way, by virtue of another set of relations, may constitute a mind or a series of mental events. The neutral entities, apart from either set of relations, are neither mental nor physical. That is why they are called neutral. In short it can be said that neutral monism must contain three parts, a theory of the neutral stuff, a theory of mind and a theory of matter.

Russell has interpreted neutral monism as ".... the theory that the things commonly regarded as mental and the things commonly regarded as physical do not differ in respect of any intrinsic property possessed by one set and not by the other, but differ only in respect of arrangement and contexts. The theory may be illustrated by comparison with a postal directory, in which the same names come twice over, once in alphabetical and once in geographical order; we may compare the alphabetical order to the mental and the geographical order to the physical".⁹¹

It is said that the most complete single exposition of Russell's version of neutral monism is found in his book "The Analysis of Mind" published in 1921. But as the title implies, it mainly contains the first half of the theory which seeks to construct mental phenomena out of the neutral stuff. The theory of matter is rapidly sketched in this book. For its more detailed exposition the researcher had to consult chapters 3

91. Bertrand Russell : On the Nature of Acquaintance, *Monist*, V. 24, Jan. to July 1914, p. 161.

and 4 in his earlier book 'Our Knowledge of the External World' (1914). Russell's writings before he published his neutral monism are of great importance because they disclose how it gradually developed.

In 'The Problems of Philosophy' (1912) Russell advocated theories which were remote from neutral monism. As it has been mentioned previously, at this stage Russell accepted Moore's distinction between the mental act of being aware and the sense object of which one is aware. This means that Russell was then a psycho-physical dualist, not a monist at all. In the second place, the theory of matter which this book contains was that of generative realism. According to this theory of matter when we perceive a mental object, what we directly sense consists of sense-data. The qualities of these sense-data are dependent upon two factors - the physical object and our sense organs, brain, nervous system etc. Thus the redness of a red object is the effect of two joint causes, the physical object and the optical apparatus of the perceiver.

In order to transform the ideas of 'The Problems of Philosophy' into neutral monism Russell had to make two revolutionary changes. Firstly, as regards the theory of matter, he had to get rid of the physical object conceived as the cause (or part cause) of sense data and then he was left with nothing but the sense-data, "aspects" or "appearances" themselves. The sum total of these must then be declared to be the piece of matter. The second change required concerned the theory of mind. It consisted in the repudiation of the mental act or awareness as distinguished from the sense-datum, in other words the repudiation of "consciousness".

Russell did not make both of these leaps at once. In the first edition of 'Our Knowledge of the External World' (1914) the dualistic belief in consciousness is retained. The theory of matter was thought out first, and the theory of mind came seven years later. He was not yet in 1914, a neutral monist. Though he seriously considered neutral monism in 1914, but he immediately rejected it for two main reasons: It could not explain 'the difference between sensation and sense-data'⁹²; nor could it make the fact intelligible that each person's experience is partial and not inclusive of all reality.⁹³

As we have seen earlier the theory of matter expounded in 'The Problems of Philosophy' conceived that in regard to every piece of matter there are two things which are to be taken into account. The first is the physical object itself with its intrinsic properties, the nature of which we can never know. The second is the sense data, aspects, or appearances which we perceive. According to Russell's new view the appearances or aspects which now constitute the material object do not exist at the place where the material object is, but rather at the places where they are, or could be perceived. Russell does not mention why he abandoned the theory of matter of 'The Problems of Philosophy' and adopted this new theory. But the reason can be easily guessed. By now he had become more empirical. Matter is now to be constituted out of empirically verifiable elements, namely sense-data and unperceived aspects which are like sense-data. It is a movement away from realism towards phenomenalism,

92. Ibid., p. 185.

93. Ibid., III, p. 447.

although it never arrived at a pure phenomenalism.

The second revolutionary change which Russell had to make in order to pass from the position of 'The Problems of Philosophy' to neutral monism was the abandonment of "consciousness". This change is made in the "Analysis of Mind" (1918) which was written under the influence of the American neo-realists. In 1928, a second edition of 'Our Knowledge of the External World' was issued, and in that edition Russell eliminated the distinction between sensations and sense-data, thus bringing the theory of that book on the level of his neutral monism.

Russell's neutral "stuff" consists of "aspects". In the "Analysis of Mind" he generally calls the neutral entities, "sensations". In consequence he uses the word 'sensation' for such entities as coloured patches and sounds. His theory of the neutral stuff differs from James and from American neo-realists. In his theory of neutral stuff James included what Russell calls 'sensations', and also at least some universals, such as mathematical entities. The neo-realists included sensations, universals, propositions, mathematical and logical entities. Russell includes only sensations, i.e. particulars, not universals or proposition of any kind. Concerning universals he says very little in 'The Analysis of Mind'. He writes : "I think a logical argument could be produced to show that universals are part of the structure of the world, but they are an inferred part, not a part of our data".⁹⁴ Since they are not data, they are not experienced,

94. Bertrand Russell : The Analysis of Mind, George Allen & Unwin Ltd., London, 1921, p. 228.

and therefore cannot be the part of the neutral stuff. This doctrine is quite different from that offered in the "Problems of Philosophy".

If we analyse Russell's neutral monism ontologically we would find that it revolves around two related doctrines : (1) The world is composed of neutral events which are sensations in some context, images in other contexts and unperceived events in further other contexts; and (2) the dualism in the world is not between entities, as it is for Descartes and Orthodox dualism, but between casual laws.⁹⁵ These will be discussed in detail.

As regards the doctrine of eventism, Russell determines that everything in the world is composed of events. He describes an 'event' as "something which occupies a small finite region of space-time; and it is also something penetrable and destructible, unlike the matter of traditional physics. Our usual experience with events is in forms of sensations and images. For example, seeing a flash of light; hearing a tire burst, or smelling a rotten egg, all are events. The ultimate kinds of events - in relation are sensations, images, and unperceived events. Everything which we recognize as "mind" and "matter" can be built up out of these. 'Mind is constructed out of sensations and images'.⁹⁶ Matter is constructed out of sensations and unperceived events'.⁹⁷ In a way, Russell suggests

95. Ibid., pp. 137, 143-144.

96. Ibid., pp. 69, 109, 121, 143.

97. Ibid., p. 121.

that in a completed science the concept of "matter" and "mind" would disappear, and would be replaced by casual laws concerning events.

Now the question arises what are sensations ? Russell has tried to define them in three ways : (1) sensations as the intersection of mind and matter⁹⁸, (2) as the non-mnemonic element in a perception - as that element in a perception which does not depend upon past experience, i.e. habit, memory etc.⁹⁹, (3) and as events whose casual laws include events which are stimuli 'external to brain'.¹⁰⁰

Images are defined by Russell with the help of the third definition of sensations, namely, 'as events whose casual laws include events which are stimuli 'external to brain'. According to it images belong exclusively to psychology if they also belong to physics they would contradict the laws of physics. Russell uses this argument especially to refute behaviourism when it denies the existence of images. Behaviourism denies the distinction between images and sensations, regarding images as faint sensation. If this is true, especially for visual and auditory images, physics is contradicted because these images do not have the connections with physical events which visual and auditory sensations actually have. Russell gives an example in support of his argument :

"Suppose, for example, that I am sitting in my room, in which there is an empty arm-chair. I shut my eyes and call up a visual image of

98. Ibid., p. 144.

99. Ibid., p. 139.

100. Ibid., p. 109.

a friend sitting in the arm-chair. If I thrust my image into the world of physics, it contradicts all the visual physical laws. My friend reached the chair without coming in at the door in the usual way; subsequent inquiry will show that he was somewhere else at the moment. If regarded as a sensation my image has all the marks of the super-natural".¹⁰¹

Besides sensations and images there are unperceived events. The basic assumption is the casual theory of perception which emphasise, in effect, that any percept is a member of a group of percepts, given and inferred; and that the whole group can be correlated with another group of events which do not enter into perception.

In Russell's view, both the sciences are correct in their belief that there are events which no one perceives or can perceive and which can be correlated with events which we do perceive or are perceptible. The alternatives to this belief are phenomenalism and solipsism, both of which Russell rejects. There are two reasons for this : the first is that it can not account for such obvious facts as dictaphones repeating conversations or the hearing of a noise sooner in comparison to those people who are close to its source than by people at a distance from its source, the second because it is too desperate an alternative.

Casual dualism is the theory that the dualism in the world is not of entities but of laws. These two kinds of laws are irreducible. Russell calls them the physical and the psychological casual laws. According

101. Ibid., p. 153.

to Russell the world is made up of evanescent particulars. Collected in one way they form psychological laws; collected in another way they form physical laws. Russell says that for the understanding of the difference between psychology and physics it is vital to understand these two ways of classifying particulars, namely, (1) according to the place where they occur, (2) according to the system of correlated particulars in different places to which they belong, such system being defined as a physical object.¹⁰²

Psychology is interested merely in the places where different particulars occur, that is in certain particular themselves, whereas physics is concerned with the whole system of appearances. This method of collecting particulars enables us to suggest what Russell would probably reply to his objection to neutral monism in his 'Nature of Acquaintance'. He said that neutral monism can not account for the partiality or egocentricity of each person's experience. The way in which psychology collects appearances, may be thought that makes it inevitable that our experiences shall be partial because particulars appear from certain points of view. Partiality, therefore, is explicable by Russell's neutral monism as the inevitable fact that one person's experience is the resultant of the universe seen from one, not from all, points of view. Thus it can be concluded that Russell is a casual dualist, even though he would very much like to reduce casual laws to physics and thereby accept a casual materialism.

102. Ibid., p. 102.

Keeping in view the whole analysis it can be concluded that Russell's neutral monism is not a pure neutral monism at all. It is a modified version of the orthodox neutral monism.

Regarding his theory of universals and particulars in the years 1921-1940, it can be said that Russell, at one time or another has either become dubious about, modified, or rejected his earlier doctrines, which he accepted as a dualist. Those were - (1) there are universal qualities; (2) there are universal relations; and (3) there are particulars.

In 'Analysis of Mind' Russell expressed doubt about the reality of universal qualities, offering an interpretation of them which is nominalistic. For example Whiteness may be taken ".... as denoting a certain set of similar particulars or collection of particulars".¹⁰³ However, in 'An Inquiry into Meaning of Truth', Russell returns to the view that there are universal qualities basing his argument, as he did in 'Proceedings of the Aristotelian Society (1911-12) and 'The Problems of Philosophy' (1912), upon the premise that there are universal relations.¹⁰⁴

Russell also retained his earlier thesis about universal relations, but he has modified his doctrine a little. In 'Analysis of Mind', Russell contends that 'there are good reasons for believing that universal relations, although not self-evident, are part of the inferred structure of the world'.¹⁰⁵ These arguments, however, do not appear until in 'An Inquiry

103. Ibid., p. 196.

104. Bertrand Russell : An Inquiry into Meaning and Truth, George Allen and Unwin Ltd., London, 1940, pp. 436-437.

105. Bertrand Russell : The Analysis of Mind, George Allen & Unwin Ltd., London, 1921, p. 228.

Into Meaning and Truth', where Russell employs the casual theory of meaning. That is, the theory that the words we use are caused by non-verbal contexts to prove the reality of universal relations.¹⁰⁶ The third and the last doctrine, that there are particulars, was ably defended by Russell in 'On the Relations of Universals and Particulars' in his criticism to universalism, which is the theory that denies the existence of particulars. Russell's rejection of universalism was maintained by him as it is evident by his writings from 1911-1940. In 'An Inquiry Into Meaning And Truth', however, Russell while discussing a problem quite different from that of universals, namely, substance, sketches a theory which, if he really accepts, makes him a universalist. Proper names, like "this" and "that" are regarded by many philosophers as symbols of 'particulars'. Thus, when we utter the statement "this is red", we mean, on this view, that a given sense-particular, which we call "this", has the predicate or quality of redness. But, Russell argues, if one construes the proposition in such a way "..... one finds that this becomes a substance, an unknowable something in which properties inhere, but which, however, is not identical with the sum of its properties. Such a view is open to all the familiar objections to the notion of substance".¹⁰⁷ In order to avoid this difficulty with the word "this" as a symbol of unknowable substance, Russell rejects

106. Bertrand Russell : *An Inquiry into Meaning and Truth*, George Allen & Unwin Ltd., London, 1940, pp. 429-437.

107. *Ibid.*, p. 120.

the doctrine that "this" (and "that") stand for particulars. He suggests that, whenever we have a subject-predicate proposition, like "this is red", we must interpret it as "redness is here". Thus, in the case of a physical object, like "an apple", we must not say, "This is an apple", but "redness, roundness, sweetness, etc. are here".¹⁰⁸

If this account of Russell's new theory of universals is correct, then it is a fact that Russell has rejected (knowingly or unknowingly) his earlier dualism of universals and particulars, substituting in its place the doctrine of universalism which denies the existence of particulars.

The application of analysis to abstract cosmological problems was termed by Russell as the formal analysis. Though the use of analysis was developed by Russell in the very beginning of his philosophical career, it reached its climax after the publication of 'Principia Mathematica', in a series of articles, Philosophy of Logical Atomism (Monist, 1918/19).

Russell has defined analysis in terms of logic. According to him 'logic has two continuous but distinguishable parts, a philosophical and a mathematical part. The philosophical part is concerned with the forms which are abstracted from an examination of the linguistic and non-linguistic aspects of reality and with the foundations of mathematics. The mathematical part of logic comprises the theorems which are deduced from the foundations'.¹⁰⁹

108. Ibid., Ch. VI.

109. Bertrand Russell : Our Knowledge of the External World as a Field for Scientific Method in Philosophy, George Allen & Unwin Ltd., London, 1914, p. 61.

Logistic, or analysis as applied to mathematical logic, is probably the best known of the analyses in Russell's logical writings. Logistic, in Russell's view, is fundamentally the view that mathematics and logic are continuous and identical.

The analysis of mathematical ideas and proposition, Russell contends, not only should do justice to the bare formulae of mathematics, but also to our experiences with mathematics e.g., in counting etc. Besides this, according to Russell, the prerequisites of an adequate philosophy of mathematics may be mentioned as following : (1) It must make articulate our analysed knowledge of mathematical ideas and propositions; and (2) It must also define these ideas and deduce these propositions in terms of logical ideas and propositions, so that the definitions and deduction both verify mathematics as a body of abstract formulae and conform to our experiences of counting. Russell has a firm belief that only logistic has satisfied these requirements. In his logical writings, for example 'Principles of Mathematics' (1903), 'Principia-Mathematica' (1910-13) (which was written in cooperation with Whitehead), and 'Introduction To Mathematical Philosophy' (1919), the determination of the basic ideas and propositions of mathematics and the reduction of them to logic has been worked out and it constitutes analysis as logistic in the philosophy of Russell.

CRITICAL ANALYSIS

On an analysis of the philosophical ideas of Dr. Radhakrishnan and Bertrand Russell, it can be easily determined that both of them do not

agree on such matters as, the nature of the world, God, soul, man, and reality. The reasons causing this difference in their views are, perhaps, due to separate sources influencing their philosophical thinking. For example, Radhakrishnan's source to philosophical thinking may be traced in his attempt to re-establish the dignity of Indian religion and philosophy in the whole world; and to re-establish Idealism and Hinduism as a solution to the conflicts of philosophical and religious ideals. Whereas, Russell's philosophical thinking has originated from 'doubt'. Not only he had doubts in theological beliefs, but also as to mathematics. That is why his primary objects were to establish the truth of religion, the truth of mathematics, and the truth of science. The effect of this difference can be seen in their philosophical writings. In Radhakrishnan's philosophical writings metaphysics occupies the major part, whereas the major portion of Russell's philosophical work is covered by his epistemology.

Just as Idealism and Vedanta are distinguished in being mutually dependent, similarly Radhakrishnan's epistemology and metaphysics also depend on each other. Radhakrishnan believes that intuition presupposes the reality of the Absolute or Brahman and that intuition is the best source to know the reality and other objects of knowledge. Similarly, his metaphysical beliefs for Brahman and the levels of reality which it includes, presuppose that great religious personalities have overcome maya or the appearance of reality and have attained spiritual perfection in which all is Brahman.

In Radhakrishnan's view essentially, maya is ignorance (avidya) concerning the structure of reality. To know the reality of the Absolute or Brahman and other objects of knowledge, intuition is the best source. Radhakrishnan declares that recognition of the intuitive experience is precisely what characterises Indian in contrast to western philosophy. Although he values intuition over intellect, he also admits that the immediacy of intuitive knowledge can be mediated through intellectual definition and analysis. Intellect is needed to test the validity of intuitive experience and communicate them to others. In this way he determines intellect and intuition as complementary to each other. Regarding the role of language he says that although intuition can not be captured by language, only language can preserve the import of intuitive experience.

Bertrand Russell on the contrary grants more importance to intellect in order to gain any kind of knowledge. That is why only a little room for emotions may be found in the metaphysics of this philosopher of science. The heart of Russell's metaphysics is 'event'. According to him everything in the world is composed of events. He uses his conception of events in accounting for our knowledge of the external world. He also declares that all physical objects of the world are composed of electrons and protons, whereas, Radhakrishnan declares that all physical objects in this world are composed of five elements, namely, aka-sa, vayu, tejas, water, and earth.

Radhakrishnan believed in the existence of God and immortality, whereas Bertrand Russell himself accepted that he came to disbelieve

first in free will, then in immortality, and finally in God. According to him God and immortality, the central dogmas of the Christian religion, find no support in science.

Regarding the ideals of truth, goodness, and beauty, Radhakrishnan says that these are the expressions of Spirit in us. Their objects are ontological, the very substance of being. Spiritual consciousness is a condition which consists of human knowledge, morality and aesthetic life. In Radhakrishnan's view these unconditioned principles are more ideas of Spirit than Reason. The Spirit functions in us in three ways, namely, Reason, Sense, and Understanding. The appeal of metaphysics to a judgement is more important than either sense-experience or rational logic. Russell certainly does not agree to these ideas of Radhakrishnan, because metaphysical appeal to a judgement seems quite irrational to him. He believes that the 'sensations or percepts in a certain region of the brain are the ultimate facts. Only the sensation can be said to be real'.

CHAPTER IV

SOCIAL PHILOSOPHIES OF DR. S. RADHAKRISHNAN
AND BERTRAND RUSSELL

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SOCIAL PHILOSOPHY - A POINT OF VIEW

In a broader sense it can be said that social philosophy is that branch of philosophy which deals with the scope and limits of the application of philosophical principles to social questions. It also attempts to "ascertain precisely to what extent such principles furnish the ultimate and only valid basis on which our method of dealing with these problems must rest".¹

The chief aim and glory of philosophy is to see things as a whole. It is the very essence of philosophy that it aims at being complete and systematic. It tries to interpret particular phenomena in the world of our limited experience as forming parts of a single universe or cosmos. In this light Mackenzie has defined the term social philosophy. He wrote, "It concentrates its attention on the social unity of mankind, and seeks to interpret the significance of the special aspects of human life with reference to that of unity".² It seeks to study values, ends and ideals;

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1. J.S. Mackenzie : An Introduction to Social Philosophy, Glasgow; James Maclehose & Sons, 1890. p. 3.
 2. J.S. Mackenzie : Outline of Social Philosophy, George Allen & Unwin Ltd., London, 1927 (Second edition reprinted), p. 14.

it takes its facts from other sciences and tries to interpret them and evaluate them critically.

According to another social philosopher 'social philosophy sets before us a conception of the harmonious fulfilment of human capacity as the substance of happy life'. Social philosophy does not attempt to deal with abstract principles unconnected with experience. It supplies the principles to us in our social life and the only valid principles are those that have their roots in our experience. At another place Mackenzie has expressed his views regarding the practical problem of social philosophy. According to him 'the practical problem of social philosophy is to promote unity of aim among men of good will and lay a basis of co-operation between those attacking different sides of the social problem'.

Every great thinker, philosopher or educationist, however original he may be, is bound to be influenced by the intellectual and social atmosphere of his time. Due to this reason, it becomes necessary to study their social philosophies, so that their educational and philosophical ideas could be analysed successfully and appropriately.

SOCIAL PHILOSOPHY OF DR. S. RADHAKRISHNAN

Dr. Radhakrishnan has been a staunch supporter of Hindu view of life. His whole social philosophy rests on the ideals on which Indian society is founded. He believes that while dealing with any social organization we must inquire into the essential ideas on which it is founded; the

conception of life which inspires it; and the forms, these ideas of life assume. 'The Hindu view of the individual and his relation to society', according to Radhakrishnan, can best be brought out by a reference to the synthesis and gradation of (i) the fourfold object of life (Purusartha), (ii) the fourfold order of society (Varna), and (iii) the fourfold succession of the stages of life (Asrama).³

THE STRUCTURE OF HINDU SOCIETY .

FOUR ENDS OF LIFE :

The Hindu scheme determines the four ends of life for the individual. Moksa is the chief end of man's life. To find his true self to live in and from it, to found the whole life on the power and truth of spirit is moksa or which may also be known as spiritual freedom. Dr. Radhakrishnan believes that to be shut up in one's own ego, to rest in the apparent self and mistake it for the real, is the root cause of all unrest. The high sense of his humanity is to aspire to a universality (sarvatma-bhava) through his mind and reason, through his heart and love, and through his will and power.

Kama refers to the emotional being of man, to his feelings and desires. For the healthy development of the individual as well as of society the satisfied emotional life is a must. If man is denied his emotional life, he becomes a victim of repressive introspection and lives under

3. S. Radhakrishnan : Eastern Religion and Western Thought, Oxford Univ. Press, New York, 1959, p. 355.

continuous strain of moral torture. The reaction of this sort of torture may prove to be ruinous to his sanity and health.

Artha, the third end is related to wealth and material well being of a person. Strained and starved lives can not be religious except in a rudimentary way. Though artha is not its own end, it helps to sustain and enrich the social life of a person.

Dharma, the fourth end of life gives coherence and direction to the different activities of life. It tells us that while our life is in the first place for our own satisfaction, it is more essentially for the community and most of all for the universal self which exists in each of us and all beings. According to Radhakrishnan 'ethical life is the means to spiritual freedom as well as its expression on earth'.⁴

In Radhakrishnan's view these four ends of life point to the different sides of human nature, the instinctive and the emotional, the economic, the intellectual and the ethical, and the spiritual. He believes that man becomes completely human only when his sensibility to spirit is fully awakened. When the fountains of spirit from which creative life of the individual is fed dry up, many types of diseases and disorders, intellectual, moral, and social, break out. Dr. Radhakrishnan makes us aware of the fact that peace can not be attained on earth through economic planning and political arrangements. Only the pure in heart by fostering the

4. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, 1977, p. 191.

mystical accord of minds can establish justice and love on this earth.

THE THEORY OF FOUR CLASSES :

Dr. Radhakrishnan has dealt with the theory of four classes (Brahmin, Ksatriya, Vaisa, Sudra) from three different stand points - spiritual-social, the ethical-psychological and conventional.

The earliest reference to the four classes may be found in the Purusa Sukta of the Rg Veda. There, they are described as having sprung from the body of the creative spirit (Brahma), from his head - Brahmins, from his arms - Ksatriya, from his thighs - Vaisa, and from his feet - Sudras. Radhakrishnan thinks that this poetical image is intended to present the organic character of society. It conveys that man is not only himself, but is in solidarity with all of his kind. Small groups are set up as aids between the man and the whole of mankind; though most of the time these groups turn out as stumbling blocks to the larger unity of mankind.

According to Radhakrishnan 'the stress of the universal towards the goal of the world is the source of man's sociality'. Different types of groups, such as the family, the tribe, the clan, and the nation are successive stages in this constant approach to universality. So the individual not only belongs to total humanity, but to a certain class or community, race and religion. The group, which act as midway between the man and mankind, exists not only for itself but for the one and the other, helping them to satisfy each other.

Dr. Radhakrishnan suggests two main principles which must govern all group life. These are (i) the free and unfettered development of the individual, and (ii) the healthy growth of society. In real sense the individual and the society are interdependent. The healthy development of the individual is extremely important for the growth of any society. Similarly a healthy condition of society is the best condition for the proper development of the individual.

Regarding the fourfold division of society Radhakrishnan's views are - whether 'the fourfold division of society is regarded as the ordinance of God or the dispensation of spirit, the suggestion is one. That is, that spiritual wisdom, executive power, skilled production are the indispensable elements of any social order. The function of wise is to plan the social order, of the powerful to sanction it, i.e., back it by authority which has force behind it, of the skilled to execute it or carry it out with the help of devoted workers. The fourfold classification is conceived in the interests of world progress'.⁵ In the favour of his views regarding the analysis of fourfold classification, Radhakrishnan has quoted a verse from the old scriptures : 'lokanam tu vivrddhyartham', which says that fourfold classification is not intended specially for the Hindus, but applies to the whole human race, which has one destiny which it seeks and increasingly attains through the countless millennial of history. The true object of all human action is 'lokasamgraha' or the holding together of the human race in its evolution'. In pursuance of such a view

5. S. Radhakrishnan : Eastern Religion and Western Thought, Oxford University Press, New York, 1959, p. 356.

Radhakrishnan gives examples, i.e., Hindu leaders accepted primitive societies and foreign settlers such as the Greeks and the Scythians, recognized their priestly families as Brahmins and their fighting men as Ksatriyas.

According to the ethical-psychological stand point since the individual is social being, society is the necessary means by which he attains the development of his personality. Therefore, a secure place must be found for him in the community; so that he can obtain the maximum help from it. By his nature man falls into four categories. These are -

- (i) the man of learning and knowledge (Brahmin).
- (ii) the man of power and action (Ksatriya).
- (iii) the skilled craftsman (Vaisya).
- (iv) the labourer (Sudras).

Brahmins are supposed to be pre-eminently intellectual. Their function is to seek and find knowledge, communicate it to others, and spread it in the whole world. They give moral guidance too. Their main job is to reveal, not to enforce. Practical administration is not their task. Plato affirms that 'kings must be philosophers'. But the Hindu thinkers believe that any person who is immediately and deeply concerned with the exercise of power cannot be completely objective. The rulers will be concerned with government and the philosophers with values. Dr. Radhakrishnan supports this Hindu view. That is the reason he declared, "If society is not to be led by the blind we must have a class which is free from material cares, competitive life, and is without obligation

to it. Freedom is the essence of the higher life and the great values can not be achieved under a compulsion or a sense of duty".⁶ He further adds, "A class of disinterested seekers of truth supported by society, influencing it, and placed above the corrupting tendency of power, is the very life of social stability and growth. After all, civilisation is based on a vision".⁷

When Brahmin class was found necessary even in those less organised and complicated times, it is much more needed today, when there is founded a widespread tendency to confuse national interests with objective truths. Dr. Radhakrishnan seems to be fully aware of the situation of our intellectuals now-a-days. He does not appreciate their role in present times. He says that our intellectuals today with rare exceptions are camp followers of political rulers. According to him 'the thinkers betray their function when they descend to the market place to serve the passions of race, class or nation'.⁸ So he tries to remind the class of people who belong to the spiritual ministry of society that "they must guard their integrity of mind as a sacred possession, be completely masters of themselves, and proclaim the truth that all cities, all states, all kingdoms are mortal and only the spirit of man immortal".⁹

6. Ibid., pp. 357-358.

7. Ibid., p. 358.

8. Ibid.,

9. Ibid., pp. 358-359.

While it is the function of the Brahmin to determine the science of values, prepare the blue prints for social reconstruction and ask the world to accept the high ends of life, it is the business of the Ksatriyas to find out the means for gaining these ends.

One of the means is political. But Radhakrishnan does not take it as the highest category of means. In his view the State exists essentially for the good of the individual and has no right to demand the sacrifice of personal liberty of the individual. It is mere a social convenience. It is not the judge of its own conduct, but it is (government) a convenient means to help people to achieve their end of personal liberty and happiness.

The use of Force for the maintenance of order and enforcement of law, is the other means which Hindu scheme permits to us. But the use of force, Radhakrishnan suggests, 'should be limited to occasions where it is the only alternative and is applied for the sake of creating a more suitable environment for the growth of moral values and not for the activities which can hardly fail to result in social chaos. Even the most important thing is that Force, when unavoidable, must be employed in an ethical spirit. The use of force does not become permissible simply because it has an ethical aim. It must be applied in an ethical way'.¹⁰

10. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, 1977, p. 199.

In ancient times Ksatriyas ruled only as the guardians and servants of the law. They had an executive power over the community which was valid only as long as they carried out law, which was placed under the control of Brahmins and seers and which was protected from interference by political and economic powers. The state's power was limited only to the protection of law and defence. People were permitted to manage and settle their affairs according to the traditional rules and customs. They did not bother to know who were their rulers as long as their lives were undisturbed. This was the biggest draw-back of that system. Because this attitude of people had made the country a prey to invaders. That is why Dr. Radhakrishnan believes in the force of moral laws. The force of moral laws is what gives a king his glory. This is evident from the description of the king in Chandogy Upanisad, who could say : 'In my realm there is neither thief nor miser, nor drunkard nor one who is altarless, nor any ignoramus, nor any unchaste man or woman'.

Wars had been a regular phenomenon at all the times in all the societies. In all ancient societies only the fighting class took part in wars. The motive behind this act was mere monarchical loyalty than national pride. But in modern wars the whole population is involved and there are no non-combatants. War has degenerated into the mass murder of the defenceless, women and children who are absolutely innocent. Dr. Radhakrishnan hates this 'Indiscriminated massacre of masses because it will be disastrous to the society, and in no way is it going to protect the interest of the community. He thinks that if a fraction of the expenditure we incur on armaments is diverted to social welfare, every man,

woman and child can be provided with clothes, schools can be built for all the children. General health of the people may be improved and housing, nutrition, culture and other ingredients of social well being may be advanced. This will help to eliminate fear, hatred and bigotry among nations. We will be able to promote ethical enlargement, spiritual freedom, development of artistic possibilities'. We will live by sound reason and not by blind emotion or primitive instincts. Dr. Radhakrishnan reaches to the conclusion by saying. "Nothing is inevitable in human affairs except peace. It is the world's desperate need. Wars are human phenomena and it is our duty to investigate their causes".¹¹

The third class of Vaisyas deals with the acts of possession, enjoyment, and giving and taking. Though the members of this class are occupied in such pursuits where the temptations to accumulate wealth are natural, they are expected to develop qualities of humanity and neighbourly service. Again, they are not expected to contribute to the spiritual welfare of society or its power directly, yet these can not be attained without their co-operation. But Radhakrishnan seems to be quite dissatisfied with the state of commerce and industry at that time. He writes, "Commerce and industry, which are the life-blood of the human race, are perverted from their proper use by a false standard of values".¹² Property according to Hindu view, is a mandate held by its possessors for the common use and benefit of the commonwealth. The Bhagvata tells us that we have a claim only to so much as would satisfy our

11. Ibid., pp. 47-48.

12. Ibid., p. 201.

hunger. If any-one desires more, he is a thief deserving punishment. On the basis of these views Radhakrishnan declares that "to gain wealth and power at the expense of society is a social crime. To destroy surplus products simply because we can not sell them for profit is an outrage on humanity".¹³

The fourth variety of human nature finds its outlet in work and service. It signifies that 'labour is the basis of all human relations'. While the intellectuals work for the joy of the search, the hero of action works from a sense of honour, the artist and the skilled craftsman are impelled to work due to their love for art, the worker from a lowest class also has a sense of the dignity of labour. Dr. Radhakrishnan presents the analysis of the psychology of these workers in these words : "Though all these are impressed by the social code with a sense of their social value, the lowest classes are not generally aware of the plan of the social order and their place in it. They fulfil their duties for the satisfaction of their primary needs, and when these are gratified, they tend to lapse into a life of indolence and inertia. An instinctive obedience and a mechanical discharge of duty are their chief contributions".¹⁴

In real sense the four-fold spirit is present in every member of society and its successful development is the test of one's efficiency. Every human life is an inquiry into truth, a struggle with forces inward and outward, an adjustment to the environmental conditions and the

13. Ibid.

14. Ibid., pp. 201-202.

conditions of life and a service of society. Every person in his own way aims at being a sage, a hero, an artist and a servant, but remains unsuccessful. Because the conditions of life demand specialisation within limits and no body can develop different types of excellence within his single life. Dr. Radhakrishnan reveals that 'as a rule one type of excellence is attainable only at the expense of another. But wherever we may start it is open to us to reach the highest perfection by each being intent on his own duty. Men of all classes, if they fulfil their assigned duties, enjoy the highest imperishable bliss'.¹⁵ And if a person of a lower nature desires to perform the social task of a higher class, before he has attained the answering capacities, social order will be disturbed.

In Radhakrishnan's view the fourfold classification is against modern notions of conscription where everybody is obliged to take to military service, or universal suffrage and where the power of ruling is distributed among all. In the natural hierarchy one moral standard for all can not be possible. The higher the person is in the social scale, the greater are the obligations. If the society has to run smoothly, Dr. Radhakrishnan advises us that 'the tendency to judge others by our own standards must be tempered by a greater understanding of each one's special work and place in society'.¹⁶

15. Ibid., pp. 202-203.

16. Ibid., p. 204.

At another place Dr. Radhakrishnan reveals that 'in a real sense, the fourfold scheme is democratic and is useful for the healthy development of individual as well as of society because

- (i) It insists on the spiritual equality of all men,
- (ii) it makes for individuality in the positive sense,
- (iii) it points out that all work is socially useful and from economic point of view equally important,
- (iv) It insists that every human being shall have the right and opportunity to contribute to human achievement according to his capacity because equality refers to opportunity and not to capacity. Even Marx does not accept the view that all men are born equal with an inherent right to identical shares in the commodities produced by the community'.¹⁷ The critical examination of Marx theory reveals that Marxism starts out with the assumption that people differ in their abilities and requirements and these can not be equal in quality and quantity, either in the period of socialism or in the period of communism, Radhakrishnan is of view that spiritual power, political power, and economic power must be properly adjusted in a well ordered society. He writes, "A society is stable when its different components, economic and political, cultural and social, are in harmony. If these elements fall into discord, the social order disintegrates".¹⁸

17. Ibid., p. 205.

18. S. Radhakrishnan : East and West, Harper and Brothers, New York, 1956, p. 120.

Dr. Radhakrishnan believes that true law is that which develops from within. Human society progresses really and vitally only when law becomes the expression of freedom. It will reach its perfection when man will be able to learn that he and his fellowman are spiritually one.

Conventional stand point refers to the fact that when birth acquired greater importance classes degenerated into castes. The main characteristics of castes are :

- (i) Heredity - No person can change his caste.
- (ii) Endogamy - Member of a particular caste must marry a member of the same caste and can not marry outside it.
- (iii) Commensal restrictions - Acceptance of food and drink from the members of other castes is prohibited.

Caste with its rigour became established by the time of Manu and the Puranas which belong to the period of the Gupta Kings (A.D 330 to 450). While there are only four classes, the castes are innumerable. We have tribal, functional sectarian castes as well as out-castes. There are references to untouchables in the Jatakas. However, in the class scheme there was no fifth class of untouchables.

Dr. Radhakrishnan has tried to differentiate between the two (class and caste) and found out that caste is the weakest part of the social system, because it does not allow for the free play of man's creative energies. He claims that it is wrong to think that the son of a Brahmin is always a Brahmin, even though he may have nothing of the Brahmin

in him. He condemns the system where an abstract power, caste or church decides a person's profession and place, because it is an unnatural phenomenon.

Hindu reform movements are impelled by the conviction that caste is an anachronism in our present condition and that it persists through sheer inertia. Dr. Radhakrishnan has severely criticised caste system : "Caste is a source of discord and mischief and if it persists in its present form, it will affect with weakness and falsehood the people that cling to it. The right of every human soul to enter into the full spiritual heritage of the race must be recognized".¹⁹

THE FOUR STAGES OF DEVELOPMENT :

The Hindu scheme does not leave the growth of an individual totally to his unaided initiative but provides to him a framework for guidance. Human life presented as consisting of four consecutive stages; the first three stages fall within the jurisdiction of class or caste.

The student life is the very first stage. At this stage the education imparted not only fits a man for his role in life but gives him a general idea of the conditions of spiritual life. The higher the cultural level of the individual the longer is the period required for his education. Dr. Radhakrishnan quotes Taittiriya Upanisad in which the teacher gives the young man a general rule of conduct at the end of years of study :

19. S. Radhakrishnan : Eastern Religion and Western Thought, Oxford Univ. Press, New York, 1959, p. 378.

'Speak the truth, practise virtue, neglect not the sacrifices due to gods and manes, let thy mother be to thee as a divinity, also thy father thy spiritual teacher and thy guest; whatever actions are blameless, not others, should be performed, good deeds, not others, shouldst thou commend; whatsoever thou givest give with faith and grace, with modesty, with respect, with sympathy'.

After the successful completion of student's life, the individual enters the stage of a house-holder. According to Radhakrishnan 'house-holder is the mainstay of social life. By filling his place in social life, by helping its maintenance and continuity, the individual not only fulfils the law of his own being but makes his valuable contribution to society. Man attains his full being only by having harmonious social relationship with other members of the society.

In Radhakrishnan's view for a house-holder, sex is a normal human function, mainly concerned with the perpetuation of race. At this stage, marriage, love and motherhood are glorified. Radhakrishnan appreciates the fact that the wife has an equal part to play in all domestic and religious concerns. But he does not seem to be quite satisfied with the condition of Indian woman in the present times. He says, "the only security which Indian women have against the breaking of their bodies and minds is the good will of their husbands and this is not enough in our present conditions".²⁰ Dr. Radhakrishnan has suggested many ways to improve

20. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, p. 37.

the condition of Indian woman. About one of which he writes,

"The tenderness and deep affection which Indian married life has, its value can be greatly increased by suitable changes in social institutions which have become stabilised by the unwillingness of legislatures to interfere with social customs".²¹

The stage of a forest-dweller comes when children get settled and they no more want their parent's attention. By fulfilling his duties in society, the individual begins to realize the greatness of the soul which is hidden in nature and desires earnestly to reach his true universality. In order to attain universality, he retires with his wife to a peaceful place to lead a life of inquiry and meditation and find out the truth of his being in an free atmosphere, free from the strife of social bonds. Though each one of us has to attain our purpose through our separate encounters, the result will be of universal significance.

The fourth stage is of a sannyasin. Dr. Radhakrishnan prefers the stage of a sannyasin. He thinks sannyasin is a super social man, a parivrajaka a wandering teacher who influences spiritual standards though he may have no contact with society. He renounces all possessions, distinctions of caste and practices of religion. He belongs neither to his language nor to his race but only to himself and therefore to the whole world. Because the life of the sannyasin is the goal of man, people who live it obtain the allegiance of society. In Malavikagnimitra, Kalidasa has

21. Ibid.

described this supreme ideal of life as 'owning the whole world while disowning oneself'.

Dr. Radhakrishnan tells us that in Hinduism the picture of sannyasin is depicted as the 'ideal man'. He is released from every kind of selfishness; individual, social and national. He does not make compromises for the sake of power, individual or collective. Radhakrishnan believes that the ideal of sannyasin has an appeal to the Indian mind, even today. When Gandhiji wished the political leader to break all the ties which held them to the world, when he told them to accept prison as their monastery, the coarse jail dress as their religious habits, fetters and handcuffs as their hair, shirt and scourage, he was applying the ideal of renunciation in the field of politics.

SOCIAL ASPECT OF RELIGION :

Religion is another powerful force which influences the social life of people. According to Radhakrishnan true religious life must express itself in love and aim at the unity of mankind. Bead necklace, rosaries, triple paint on forehead or putting on ashes, pilgrimages, baths in holy rivers, meditation, or image worship do not purify a man as service of fellow creatures does. He further explains that religions which are insensitive to human ills and social crimes do not appeal to the modern man. Religion which makes for division, discord and disintegration and does not foster unity, understanding, and coherence plays into the hands of opponents. About the truly religious soul Dr. Radhakrishnan writes : "So if we talk about freedom, democracy and social welfare, these are the

legitimate consequences of the truly religious spirit. No man who is not a democrat; no man who does not honour freedom; no man who does not work for social welfare and human well being, can call himself a truly religious soul. So these ideals of democracy, freedom and social welfare are bound up with the true spirit of religion. If we want to be truly religious, we must practise these things in our daily lives".²²

DEMOCRATIC IDEALS :

Dr. Radhakrishnan has been a strong supporter of democratic ideals. He is fully aware of the fact that there is something fundamentally wrong in the present organization of society. It is not sufficiently democratic. "The basis of democracy", according to him, "is the recognition of the dignity of human beings. It affirms that no individual is good enough to be trusted with absolute power over another and no nation is good enough to rule another. But the present organization of society national and international, works on the principle that the strong do what they can and weak suffer what they must".²³ This is not the right situation for the healthy development of human beings. Freedom from political exploitation is essential for human dignity.

Due to this political and economic exploitation of the weaker section of people, Dr. Radhakrishnan has severely criticised Communism and Fascism. He believes that in these societies 'there is a standardisation

22. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 187.

23. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, 1977, p. 48.

of souls, a loss of self-confidence, a tendency to seek salvation in herds. Not only is the individual robbed of his freedom to order his life according to his own will, he is also deprived of the liberty to think independently and express his thoughts and opinions. Society has become a prison'.²⁴ He admits that there is a real feeling for humanity in these desperate attempts made by communism, Fascism and Marxism, to check the economic exploitation of the masses, but if it is to be achieved by the other exploitations of human nature, the ideal order will be quite inhuman. Therefore he suggests that 'by all means let us establish a just economic order, but let us also note that the economic man is not the whole man. For a complete human being we require the cultivation of the grace and joy of souls over-flowing in love and devotion and free service of a regenerated humanity. If we sincerely wish to establish the reign of law and justice in this world, it is to enable the world to gain inward peace. Physical efficiency and intellectual alertness are dangerous if spiritual illiteracy prevails'.²⁵ This is the reason out of four ends of life, Radhakrishnan gives importance to the highest end, i.e. spiritual freedom (Moksha); of the four classes the Brahmin, engaged in spiritual pursuits, is the highest; of the four stages, that of sannyasa is the most exalted.²⁶ He believes that higher the individual, the more free is he of the social order. The highest is the most universal, having reached beyond the need for discipline by the social scheme (atitvarnasram!). He

24. Ibid., p. 46.

25. Ibid., pp. 46-47.

26. Ibid., p. 219.

becomes a king among men by being a king over himself, 'svayam evaraja'
He may be called a citizen of the world who speaks a common language
that can be understood by all human beings.

SOCIAL PHILOSOPHY OF BERTRAND RUSSELL

Bertrand Russell can easily be designated a social philosopher, because he has stated specific objectives relating to all of the major categories usually considered to be the constituents of social policy. He has expressed his opinion about the five primary categories of social policy, namely Eugenics (the science that deals with the improvement of hereditary qualities of a race or breed), Euthenics (the science that deals with the development of human well being by improvement of living conditions), Politics, Economics and the Law.

A distinguishing mark of a social philosopher may be found in an adopted cluster of values which gives an idea about his sense of direction. It also seems to be quite correct that within this cluster a single value stands out as the guiding principle. Whatever organization and self-consistency is to be found in any philosopher's value system seems to be derived from this one value which works as 'leader'. Here Bertrand Russell presents no serious difficulties to the interpreter. From the very beginning his dominant value has been 'Freedom'. Almost all of his social policies derive from it, and may be explained in terms of his overwhelming belief in liberty for the individual person. In his essay, 'Individual and Social Ethics' he emphatically says, "For, although few men can be happy

in solitude, still fewer can be happy in a community which allows no freedom to individual action".²⁷

Russell's interest in social philosophy is a comparatively late phase of his career to which he has devoted himself mainly after the First World War. In his social philosophy the practical problems of life predominate his thoughts and all the complex theories about the abstract world of ideas have been brought down to solid earth of experience. Metz says, "Russell has taken up almost all the problems which agitate modern life and has expressed himself passionately upon them. Here in particular we see him as a fanatical fighter and uncompromising critic; his free spirit leaves nothing untouched which is consecrated by authority and traditions, by custom, faith and prejudice. He is one of the strongest awakeners of the sleeping world which this age has produced, an indefatigable reformer, a transmuter of all social, political, moral, and religious values, with an unspeakable belief in his mission and an absolute confidence in his own personality".²⁸ This statement of Metz about Russell seems to be quite true because Russell himself has admitted that 'It is we who create values and other desires which confer values. In this realm we are kings, and we debase our kingship if we bow down to nature. It is for us to determine the good life, not for Nature - not even for Nature personified as God'.²⁹

27. Robert E. Egner and Lester E. Denonn (editors) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 359

28. Rudolf Metz : A Hundred Years of British Philosophy, George Allen & Unwin Ltd., London, 1950, (second edition), pp. 565-66.

29. Robert E. Egner and Lester E. Denonn (eds.) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 371.

Bertrand Russell further elaborates on the term 'good life'. According to him, 'the good life is one inspired by love and guided by knowledge'.³⁰ Though he believes that both love and knowledge are necessary to lead a good life, love is in a sense more fundamental, since it will lead intelligent people to seek knowledge in order to find out how to benefit those whom they love. When he speaks of knowledge as an ingredient of the good life, he means about scientific knowledge, knowledge about scientific facts. He completely disagrees with the orthodox Christian conception of good life. He says that in the orthodox Christian conception, the good life is the virtuous life, and virtue consists in obedience to the will of God, and the will of God is revealed to each individual through the voice of conscience. This whole conception is that men are subject to an alien despotism. The good life involves much beside virtue - intelligence. Russell's conception of good life in the fullest sense is that "a man must have a good education, friends, love, children (if he desires them), a sufficient income to keep him from want and grave anxiety, good health and work which is not uninteresting for him. All these things, in varying degrees, depend upon the community, and are helped or hindered by political events. The good life must be lived in a good society, and is not fully possible otherwise".³¹

30. Ibid., p. 372.

31. Ibid., p. 383.

RELIGION AS A POWERFUL FORCE :

In the making of a good society religion plays a very important role. Rather religion is the biggest force which can unite the lives of a community, race, and nation. Russell has severely criticized the dogmatic aspect of religion and realized the need of time : "Believers in the traditional religion necessarily took to the past for inspiration rather than future. They seek wisdom in the teaching of Christ, which admirable as it is quite inadequate for many of the social and spiritual issues of modern life".³² He further adds, "Religion is partly personal and partly social : to the Protestant - primarily personal, to the Catholic - primarily social. It is only when the two elements are intimately blended that religion becomes a powerful force in moulding society".³³ For a truly religious soul it is possible to feel the same interest in the joys and sorrows of others as in one's own.

In order to fulfil this demand of religion the first and the greatest change that is required, Russell believes, is to establish a morality of initiative, not a morality of submission, a morality of hope rather than fear, of things to be done rather than of things to be left undone.³⁴ We should think that this world is our world, and it is upto us to make it a heaven or a hell. The power is ours, and the kingdom and glory would be ours also if we have courage and insight to create them. 'The

32. Bertrand Russell : Principles of Social Reconstruction, George Allen & Unwin Ltd., London, 1916, p. 203.

33. Ibid., p. 198.

34. Ibid., p. 203.

religious life that we must seek should not be one occasional solemnity and superstitious prohibitions, it will not be sad or ascetic, it will concern itself little with rules of conduct. It will be inspired by a vision of what human life may be, and will be happy with the joy of creation, living in a large free world of initiative and hope'.³⁵ Truly religious soul will give praise to positive attainment rather than negative sinlessness, to the joy of life, the quick affection, the creative impulse, by which the whole world will grow young and beautiful and filled with vigour.

RUSSELL'S THEORY OF EUGENICS :

Russell has given his view on the most important constituents of the social system of his time and has pointed out the shortcomings of that system. He expressed, "The present state of the law of public opinion, and of our economic system is tending to degrade the quality of the race by making the worst half of the population the parents of more than half of the next generation. At the same time, women's claim to liberty is making the old form of marriage a hindrance to the development of both men and women".³⁶ In order to remove all these shortcomings prevalent in his society, Russell suggests that "a new system is required, if the European nations are not to degenerate and if the relations of men and women are to have the strong happiness and organic seriousness which belonged to the best marriages in the past".³⁷

35. Ibid., p. 204.

36. Ibid., pp. 195-196.

37. Ibid., p. 196.

While considering the question of the reproduction of the race Russell writes, "From the point of view of the race, what seems needed is a complete removal of the economic burdens due to children from all parents who are not physically or mentally unfit, and as much freedom in the law as is compatible with public knowledge of paternity. Exactly the same changes seem called for when the question is considered from the point of view of men and women concerned".³⁸ According to Russell the new system must be based upon the fact that to produce children is a service to the community, and ought not to expose parents to heavy pecuniary penalties. However, 'If the State is to undertake the expense of children, it has the right, on eugenic grounds, to know who the father is'.³⁹ The new system has to recognize that neither the law nor the public opinion should concern itself with the private relation of men and women except where children are concerned. It ought to remove the inducements to make relations clandestine and childless.

Russell's views about marriage are also quite important. He suggests , "Love is what gives intrinsic value to a marriage, and, like art and thought, it is one of the supreme things which make human life worth preserving. But though there is no good marriage without love, the best marriages have a purpose which goes beyond love".⁴⁰

38. Ibid., p. 187.

39. Ibid., p. 185.

40. Ibid., p. 192.

Though Russell is in favour of life-long monogamy, but only when it is successful. The increasing complexities of our day-to-day life and our needs makes it often a failure for which Russell recommends 'divorce is the best preventive'.⁴¹ In Russell's view the unsuccessful married life is but a tomb of dead joys whereas it should be a spring of new life.

RUSSELL'S POLITICAL THEORY :

Russell has given his original views regarding a political theory which is to be sought for the healthy growth of the individual and community. According to Russell in seeking a political theory which is to be useful at any given time, what is wanted, is the discovery of the best direction of movement. While judging the right direction there are two general principles which are always applicable, suggested by Russell : (1) The growth and vitality of individual and communities is to be promoted as far as possible, and (2) the growth of one individual or one community is to be as little as possible at the expense of another. The combination of these two principles in practice is not an easy task. In order that both principles may be capable of being satisfied what is needed, according to Russell, is a unifying or integration first of our individual lives, then of the life of the community and of the world without sacrifice of individuality.⁴² The life of an individual, of a community, and even the life of mankind is not to be taken as a number of separate fragments, but in some sense as a whole. In this way the growth of the individual is fostered which is not incompatible with the

41. Ibid., p. 196.

42. Ibid., pp. 227-229.

growth of other individual; both the principles of growth are brought into harmony.

ECONOMIC STRUCTURE OF RUSSELL'S SOCIETY :

Russell believes that 'economic systems have a great influence in promoting or destroying life. He writes about the prevalent economic system of his time, "Except slavery, the present industrial system is the most destructive of life that has ever existed. Machinery and large-scale production are ineradicable, and must survive in any better system which is to replace the one under which we live".⁴³ His suggestion for reform is that Industrial Federal Democracy is probably the best direction for reform to take.

Russell has severely criticised Marxism and communism because in both the systems man is exploited by man. While describing it from psychological point of view 'why Marxist type of revolution through class conflict can not succeed,' Russell writes : "There is no alchemy by which a universal harmony can be produced out of hatred".⁴⁴ Russell's objections to the Marxist's doctrine are of both types, logical and temperamental. His temperamental opposition, which probably is more important, springs from his belief that (i) Marxist doctrine glorifies the manual worker at the expense of the intellectual one, (ii) there is great danger in the Marxist policy of class-warfare and hatred as a means towards progress,

43. Ibid., p. 244.

44. Bertrand Russell : Proposed Roads to Freedom : Socialism, Anarchism and Syndicalism, Henry Holt & Co., New York, 1919, p. 149.

both of which being anti-humanistic and psychologically perverse, and (iii) that there exists a deep seated incompatibility between Marxist doctrine and the democratic ideal of intellectual liberty.

Similarly he has completely rejected Fascism also. Fascism, according to Russell, is capitalistic, nationalistic, and anti-democratic. Many of its tactics, as well as some of its doctrines (such as state planning) were taken directly from Communism. Russell's chief objection to Fascism is its doctrine of fundamental distinction between human beings. Russell believes in democratic ideals which are based on socialism. He wants to establish a system which helps in unifying or integrating lives. What integrates an individual life is a consistent creative purpose or unconscious direction. The chief defect of the capitalistic system is that the 'work done for wages very seldom affords any outlet for the creative impulse'. That is why Russell suggests that 'Capitalism should become the exception rather than the rule, and that the bulk of the world's industry should be conducted on a more democratic system'.⁴⁵ He further adds, "By such a system many men might come to feel again a pride in their work, and to find again that outlet for the creative impulse which is now denied to all but a fortunate few".⁴⁶

Men's impulses are of two types - creative and possessive. The typical creative impulse is that of an artist; the typical possessive impulse is that of property. In Russell's view the State and Property are the great

45. Bertrand Russell : Principles of Social Reconstruction, George Allen & Unwin Ltd., London, 1916, p. 138.

46. Ibid., p. 142.

embodiments of possessiveness; it is for this reason that they are against life, and that they issue in war. Russell views war as 'a conflict between two groups, each of which attempts to kill and maim as many as possible of the other group in order to achieve some object which it desires. The object is generally either power or wealth'.⁴⁷ Russell has seen the horrible results of two great World Wars and criticised such nation which believes that 'its welfare can only be secured by suffering and inflicting hundreds of thousands of equally horrible sacrifices, is a nation which has no very spiritual conception of what constitutes national life'.⁴⁸ The economic and political forces which make for war could easily be curbed if the will to peace existed strongly in all civilized nations. "The fundamental problem", Russell thinks, "is to prevent the impulse towards war which seizes whole communities from time to time, and this can only be done by far-reaching changes in education, in the economic structure of society and in the moral code by which public opinion controls the lives of men and women".⁴⁹

CHANGE IN EDUCATIONAL FIELD :

The main value of education, Russell believes, is that it ought 'to foster the wish for truth'. Certain mental habits which are commonly instilled by the people engaged in educating the child are - obedience and discipline, ruthlessness in the struggle for material success, contempt

47. Ibid., p. 77.

48. Ibid., p. 109.

49. Ibid., pp. 92-93.

towards opposing groups, and unquestioning credulity, a passive acceptance of the teacher's wisdom. Russell reveals that all these habits are against life. He suggests, "Instead of obedience and discipline we ought to aim at preserving independence and impulse. Instead of ruthlessness, education should try to develop justice in thought. Instead of contempt, it ought to instil reverence, and the attempt at understanding.... Instead of credulity, the object should be to stimulate constructive doubt, the love of mental adventure, the sense of worlds to conquer by enterprise and boldness in thought".⁵⁰ Education should not be treated as a means of acquiring power over the pupil, but as a means of nourishing his own growth. According to Russell education should not aim at a passive awareness of dead facts but at an activity directed towards the world that our efforts are to create. Those who are taught with this spirit will be filled with hope and joy in life. They will be able to bear their role in bringing to mankind a future less sombre than the past, with faith in the glory that human effort can create.

Regarding the obedience and discipline Russell's views are that these are indispensable if order is to be kept in a class, and if any instruction is to be imparted, no doubt, but what is to be more desired, 'is the free choice of ends with which it is not necessary to interfere'.⁵¹ Regarding discipline which exists in schools, Russell does not seem to be very satisfied. He writes, "Discipline, as it exists in schools, is very

50. Ibid., pp. 155-56.

51. Ibid., pp. 156-57.

largely an evil. There is a kind of discipline which is necessary to almost all the achievements, is the kind that comes from within. Such discipline springs from one's own will, not from outside authority".⁵² This kind of discipline does not seem to Russell an evil.

THE PLACE OF SEX IN HUMAN LIFE :

Bertrand Russell has expressed his ideas about 'sex' also. He is in favour of giving the knowledge about sex to the school children just before they enter into puberty. He suggests that in private life too, no taboos should be attached to sex life. Sex should be treated in the same manner as other impulses are treated, which make up a human character. Sex-knowledge should be regarded exactly like any other knowledge. Russell is of view that 'nothing but freedom will prevent undue obsession with sex. But even freedom will not have this effect unless it has become habitual and has been associated with a wise education as regards sexual matters. Healthy, outward looking men and women are not to be produced by the thwarting of natural impulse, but by equal and balanced development of all the impulses essential to a happy life'.⁵³ Here Russell appears to be a psychologist.

For the balanced development of character, Russell takes mainly four qualities, i.e. vitality, courage, sensitivity, and intelligence.⁵⁴ In

52. Ibid., pp. 158, 159.

53. Robert E. Egner & Lester E. Denonn (eds.) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 353.

54. Ibid., p. 419.

his view a community of men and women possessing the four characteristics would certainly be superior to those who do not possess them. Besides the above mentioned constituents of any social system, there is one more important constituent which plays a major role in the growth of any society, that is co-operation among its people. Russell believes while living in a good society, we can not obtain any of the pleasures of life without co-operating with each other. We should co-operate with our family-members, our neighbours, our colleagues our political party and our nation.

CIVIC AND PERSONAL MORALITY :

If we go through the recorded history, we will notice that ethical beliefs have had two very different sources; one is political, and the other is concerned with personal religious and moral convictions. According to Russell, 'civic and personal morality are equally necessary to a good world. Without civic morality communities perish and without personal morality their survival has no value. The performance of public duty is not the whole of what makes a good life; there is also the pursuit of private excellence. It is in the individual, not in the whole, that ultimate value is to be sought'.⁵⁵ A good society is a means to a good life for those who compose it, not something having a separate kind of excellence on its own account.

In order to have a good life there are certain other things which should not be practised in a society. Russell does not appreciate the

55. Ibid., p. 359.

idea that there should be too many restrictions on an individual's life. He believes that a life full of inhibitions is likely not to remain a very vigorous life, but to become restless and without zest'. That is why Russell suggests that "the unifying of life ought not to demand the suppression of casual desires that make amusement and play; on the contrary, everything ought to be done to make it easy to combine the main purpose of life with all kinds of pleasures that are not in their nature harmful. Such things as habitual drunkenness, drugs, cruel sports, or pleasure in inflicting pain are essentially harmful, but most of the amusements that civilised men naturally enjoy are either not harmful at all or only accidentally harmful through some effect which might be avoided in a better society. What is needed is, not asceticism or a drab Puritanism, but capacity for strong impulses and desires directed towards large creative ends".⁵⁶

RUSSELL'S PHILOSOPHY OF LIFE :

Philosophies of life also have a very great influence on the vitality of a community. The most widely accepted philosophy of life to a man now a days is his income. Russell regards this philosophy of life as very harmful because it leads men to aim at a result rather than an activity, an enjoyment of material goods in which men are not differentiated, rather than a creative impulse which embodies each man's individuality. That is why Russell finally accepts a different kind of philosophy of life :

56. Bertrand Russell : Principles of Social Reconstruction, George Allen & Unwin Ltd., London, 1916, pp. 239-40.

"If life is to be fully human it must serve some end which seems, in some sense, outside human life, some end which is impersonal and above mankind, such as God or truth or beauty. Those who best promote life do not have a life for their purpose. They aim rather at what seems like a gradual incarnation, a bringing into our human existence of something eternal, something that appears to imagination, to live in a heaven remote from strife and failure and the devouring jaws of Time. Contact with this eternal world - even if it be only a world of our imagining - brings a strength and a fundamental peace which cannot be wholly destroyed by the struggles and apparent failures of our temporal life".⁵⁷

Russell has a firm belief that by having contact with what is called eternal, by devoting our life to bringing something of the Divine into this troubled world, we can make our own lives creative even now, even in the midst of the cruelty and strife and hatred that surround us on every hand.

CRITICAL ANALYSIS

Though Bertrand Russell is basically a social philosopher and S. Radhakrishnan is a spiritualist, yet both of them have quite a few similarities in their social philosophies. The most important aspect is that both of them have emphasised on the importance of freedom for the growth of individuals. Russell's dominant value has always been 'Freedom', but Radhakrishnan has seen freedom as a spiritual quality

57. Ibid., p. 245.

(Moksa). In his view freedom overcomes all bounds and crosses, all boundaries. Freedom is universal in its application.

Both the philosophers agree on the point that society is composed of mainly four or five components, namely political, economical, social and cultural. They also believe that a society can remain stable only when its different components are in harmony with each other. If these elements fall into discord, the social order disintegrates.

In order to establish a perfect society, they both have insisted on values of fellowship co-operation, justice, freedom, and equality. They want to establish a just economic order. They expressed that freedom from economic as well as from political exploitation is essential for human dignity. Due to their this faith, both the philosophers have severely criticised Marxism and Communism. In these systems, man is exploited by man. Russell has completely rejected Fascism also. According to him Fascism is capitalistic, nationalistic, and anti-democratic. His chief objection to Fascism is its doctrine of fundamental distinction among human beings. Dr. Radhakrishnan also speaks against these systems. In these systems, he declares, there is a standardisation of souls, a loss of self-confidence, and a tendency to seek salvation in herds. The individual is robbed of his freedom to speak and to think. Society becomes a prison.

Both, Russell and Radhakrishnan believe in democratic principles. They believe in a system which helps in unifying or integration of people's lives. What integrates an individual's life, Russell thinks, 'is a consistent

creative purpose'. Radhakrishnan also believes that 'the essence of life is creation'.

Both the philosophers have seen religion as a powerful force which can mould people's attitude towards life. Both of them have opposed the religious dogmas and appreciated the kind of religion which helps us to develop an insight into reality. The different religious traditions clothe the one Reality in various images. Freedom, democracy and social welfare are the legitimate consequences of the truly religious soul. They believe that religions which are insensitive to human ills and social crimes do not appeal to the modern society. But there is a slight difference between their sense of universal religion. Russell again and again comes back to the universality within the Christian religion, whereas Radhakrishnan has always emphasised on the 'closer union', a meeting of minds and a union of hearts forgetting about east and west, north and south.

Regarding such matters as marriage and woman's place in the family, both the philosophers have presented their valuable ideas. Upto a certain extent both of them believed in monogamy, with the condition that woman should have equal status with her husband in the family. They have criticised such kind of marriages in which the authority of the husband is admitted as a right by the wife and the wife is treated as a willing slave. Sex is described by them as a normal function of the body.

Dr. Radhakrishnan and Bertrand Russell have seen two great World Wars and have spoken against them. According to them the main cause

of any war is the will of possession of wealth and power. They have depicted the horrible image of the suffering humanity and established that nothing is inevitable in human affairs except peace. They believe that prevention of war may be possible by making suitable changes in education system, in the economic and political structure of society and in the moral code which regulates the lives of people.

Dr. Radhakrishnan and Bertrand Russell both were great educationists as well. The main aim of education, they realised, is to foster the wish for truth in pupils and that education should be a means of nourishing pupil's growth. They are in favour of a kind of discipline which springs from one's own will, not from outside authority. Radhakrishnan recommends for 'Tapas', as severe self-discipline.

After dwelling so long in the realm of social philosophy, Russell finally takes rest in the spiritualistic philosophy of life and thus stands beside Radhakrishnan. Both philosophers suggest us to have contact with something called eternal so that we can make our own lives creative even in the midst of the cruelty and strife and hatred which is all over the world.

CHAPTER V

EDUCATIONAL IDEAS OF SARVEPALLI RADHAKRISHNAN AND
BERTRAND RUSSELL

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EDUCATIONAL IDEAS OF SARVEPALLI RADHAKRISHNAN AND BERTRAND RUSSELL

In the preceeding chapters, life and works of S. Radhakrishnan and Bertrand Russell, and different aspects of their philosophical thinking have been described and analysed. The attempt shall now be made to describe, discuss and analyse the educational ideas of these two great thinkers. This aspect shall form the subject-matter of the present chapter.

EDUCATIONAL IDEAS OF S. RADHAKRISHNAN

Dr. Radhakrishnan was a great educationist and he himself has been a successful teacher for more than forty years in his life time. Philosophy was his main subject. He writes about his position as a teacher : "My position as a teacher brought me into close relations with young men and women in the plastic years of their lives..... In the hours I was privileged to spend with my pupils, it was my ambition to educate them to a belief in a spiritual and ethical universe".¹ But education too has been his special subject.² So his ideas regarding education are very important and may be of great help to us at present when the nation is

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1. Robert A. McDermott (ed.) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, pp. 55-56.
 2. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 114.

planning and replanning its educational system. Let us examine in detail what Dr. Radhakrishnan says about the nature of education, its aims, curriculum planning, teaching methods and organization and planning etc.

NATURE, SCOPE AND AIM OF EDUCATION

WHAT IS EDUCATION :

According to Radhakrishnan, 'education is the process by which we conserve valuable elements in our culture and discard the wasteful. It is both, a stabilizing influence and an agent for change. By means of it we help the young to become good citizens of the country. What in simpler societies was done by the family, the religious, political and social institution, has to be done by educational institutions today'.³

EDUCATION AS GROWTH :

The process of education as growth is continuous and life long. It is said that a student gets one fourth of his education from his teacher, another fourth by his own intellectual effort, a third fourth from his fellow students and the rest in course of time through life and experience. Dr. Radhakrishnan quotes a Sanskrit verse, which says, acaryat padam adhatte sisya padam svamedhaya, padam sa brahmacaribhyo padam ka jakramena tu. We learn from the teacher, by ourselves, from one another and from life or experience. Education is not always formal. Experience

3. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, pp. 246-247.

is a great teacher. We learn daily and hourly from our home, from our community, from the press, the radio, the television and the films. According to Radhakrishnan 'all life is experience and therefore education'.

In ancient times education was mainly informal. Work was play for children. They accompanied their parents to the fields and learnt to plant and weed, harvest corn, gather fuel and herd sheep. Education was centred round craft, agriculture, weaving and carpentry. In Radhakrishnan's view, 'Basic Education is nothing but an attempt to avoid mere book learning and adopt learning by doing. Teaching centres round craft, agriculture, spinning and weaving, gardening, carpentry, leather-work, cooking, sewing and so forth. The subjects taught are integrated with a central craft. It tries to bring the pupils into close touch with the daily life of the people. It gives importance to physical education. Since body is the vehicle of expression for the human being, it should be carefully trained'⁴ Keeping in view the pattern of Basic Education System, Radhakrishnan has emphasised that, 'education imparted, even at early school level, should be both general and vocational'.⁵

EDUCATION IN DEPTH :

Knowledge is not mere information, not only scholarship, it is not mere criticism, It is education in depth. Dr. Radhakrishnan elaborates this view point. According to him, whatever subjects students try to

4. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, pp. 248-249.

5. Ibid., p. 249.

study, they should penetrate into it and find out the roots of it. Because jñāna without viveka is nothing : nā viveka vīna jñānam; without discrimination, without a sense of right and wrong, we may be called educated but our life will be degraded and unilluminated. It is therefore essential that at first we should try to find out what real education means ?

Every human being has a streak of violence underneath his senses, which makes him rabid, which makes him revolt. Radhakrishnan believes that if a boy or a girl is a student in true sense, he or she must try to overcome that. He says, "The beast in you will have to be overcome if you wish to call yourself a truly educated man".⁶ It means that the kind of education that is imparted must not only be broad but should also be deep. "So the meaning of education", says Radhakrishnan, "is to emancipate the individual. By means of education you get the life eternal, you get freedom..... If you are a truly educated individual, if you are truly emancipated, the suffering of every individual will hurt you as if it were your own suffering. Your heart should become as naked as a nerve itself, and it must respond to the sufferings of other people. That is what we mean by education. Education must make you civil in your behaviour. Whatever faults you have try to correct them. But so far as other people are concerned, try to understand the position in which they happen to be and be charitable".⁷ So, true education means to be severe, stern with ourselves but charitable to others.

6. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 221.

7. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 146.

Therefore, it is essential that the education which we impart in educational institutions should give pupils not merely learning and skill but endow them with a definite purpose in life. Dr. Radhakrishnan writes: "Education is incomplete if we do not endow the pupils with a purpose. In our country, vimarsa-rupini vidya; vidyaya amartamasnute. Enfranchisement of the mind, freedom from prejudice and fanaticism and courage are essential. Moral and spiritual training should be an essential part of education".⁸

EDUCATION AS INITIATION INTO A HIGHER LIFE :

When we talk about education we have several aims in view. For example, it should give the pupils knowledge of the world in which they live; train people to acquire some technical skill by which they can earn livelihood. But Dr. Radhakrishnan does not completely agree with these views. According to him, 'the purpose of education is not merely the acquiring of skill or information but the initiation into a higher life, initiation into a world which transcends the world of Space and Time, though the latter informs and animates the former. That has been the main purpose of education'.⁹ Man can never be fully satisfied with his material comforts, and learning, but by developing the quality of 'detachment, of renunciation, making himself the instrument of a higher purpose. He believes that ultimately 'we have to realize that we should have some room for self-knowledge, self scrutiny, self-criticism and

8. Ibid., p. 126.

9. Ibid., p. 129.

perpetual endeavour to take step after step to improve ourselves. It is this capacity which constitutes the purpose of education'.¹⁰

SOCIAL AIM :

Our educational system must find its guiding principles in the aims of social order for which it prepares, in the nature of the civilization it hopes to build. Unless we know whether we are tending, we cannot decide what we should do and how we should do it. For example, when we attained Independence, it was our desire that men and women of India should be able to lead happy, healthy and useful lives. There were three obstacles which stood in the way of that kind of national development. These were ignorance, disease and poverty. Ignorance was the main among these obstacles, which still persists among people of this nation. Dr. Radhakrishnan believes that 'if we are able to remove ignorance from men's minds, their disease and poverty also will diminish. That is very essential'.¹¹ Only education can remove this ignorance. He said, "Students are to be trained not to adjust themselves to the social environment but to improve it".¹² 'It is only properly trained educated men and women who have competence and skill, who have a sense of direction, who have a social purpose. It is such people who will be able to transform our societies'.¹³

10. Ibid., p. 115.

11. Ibid., p. 119.

12. Ibid., p. 117.

13. Ibid., p. 120.

AN INTEGRATED WAY OF LIFE :

Dr. Radhakrishnan thinks that 'the purpose of all education, as admitted by the thinkers of East and West, is to provide a coherent picture of the universe and integrated way of life'.¹⁴ Life is one in all its varied manifestations. We may study the factual relations of the different manifestations, but we must have knowledge of life as a whole. It cannot be a collection of distracting scraps but should be a harmony of patterns. In order to achieve this aim of education, the subjects we study must be taught to pupils as parts of a connected curriculum.

WISDOM COMBINED WITH KNOWLEDGE :

Dr. Radhakrishnan accepted education as both - a training of minds and training of souls. It should give both, knowledge and wisdom. Our ancient teachers tried to teach subjects and impart wisdom. Their ideal was wisdom along with knowledge (ilam), jnānam vijñāna sahitaṁ. Dr. Radhakrishnan says, 'mere knowledge will not do. We may learn from books, but what we learn from books may not enter our being, does not become a part of our nature; we are not transformed. For that transformation we need to try to see that the learning which we acquire, the knowledge which we have,' is transformed: tejasvinavadhitamastu, what 'we read should become illuminated knowledge'.¹⁵ The method for this

14. Publication Division, Govt. of India : The Report of the University Education Commission, 1950, p. 34.

15. Publication Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 181.

transformation is suggested by Dr. Radhakrishnan. He writes, "A few moments of silence everyday, that is the time when you try to transform what you learn into real wisdom. You make it a part of your very being. It is that which is true education".¹⁶ Education is not merely a capacity to merely echo others' sentiments, or render back words which others give to you, but according to Radhakrishnan, 'It is the development of a proper outlook, an outlook of humanity, of humility. This must be the ideal which must actuate us'.¹⁷ So the aim of education should be to develop these qualities in students. In his words : "Any satisfactory system of education should aim at a balanced growth of the individual and insist on both, knowledge and wisdom Mental slums are more dangerous to mankind than material slums".¹⁸

CHARACTER BUILDING AS THE AIM OF EDUCATION :

Character is destiny. According to Radhakrishnan 'character is that on which the destiny of a nation is built. One can not have a great nation with men of small character. If we want to build a great nation we must try to train a large number of young men and women who have character. Whether in public life or in student life, we can not reach great heights if we are lacking in it. We can not climb mountains when the very ground at our feet is crumbling'.¹⁹ It should be noted that merely

16. Ibid.

17. Ibid.

18. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 102.

19. Ibid., p. 99.

by becoming literate without the development of compassion, our young men and women become demoniac. We should prepare young men and women who are not only learned but whose hearts are full of compassion for suffering humanity. Unless that aim is there, the education must be regarded as useless and incomplete.

Above all Dr. Radhakrishnan has also emphasised 'the importance of physical well being of students, because positive health is an essential prerequisite of any other kind of development, either of spiritual qualities or intellectual powers'.²⁰ Education of the body through physical exercises will help to keep the child healthy and fit and use his health as a means for the development of higher pursuits.

DEVELOPING THE CREATIVE IMAGINATION :

The education of the child should not be confined to the acquisition of information or the acquirement of skills. In Radhakrishnan's view 'it must also aim at developing creative imagination and initiate the child into the supreme values of life, love, truth, beauty, and goodness. The child's mind should be encouraged to love these values and hate ignorance, squalor and violence'.²¹

Education has among others this double aim of preparing for a particular vocation and also for a citizenship in a democratic community. According to Radhakrishnan, 'democracy is rooted in our tradition. It

20. Ibid., p. 178.

21. Ibid., p. 265.

is easy to adopt democratic forms; it is difficult to acquire democratic habits. Dignity of behaviour and good manners, repudiation of fanaticism and intolerance, are the essential qualities of the democratic temper'.²² These should be developed in our youngsters through education.

Education is of mainly two kinds as far as subject matter is concerned; professional education and general education. Professional education is different from general education, not so much in its subject matter as in its method, outlook and objectivity. To give a basic understanding of the principles of different courses of study i.e. science, maths, history, geography, literature etc., is the aim of general education; to train experts in them is the aim of specialized course. For the fulfillment of these aims, Dr. Radhakrishnan says that 'if we are to produce great scholars, great scientists, it is necessary that the foundations should be laid in the primary, middle and secondary schools. Colleges complete the courses of education which they have undergone'.²³

NATIONAL INTEGRATION :

The process of national integration, that we talk about, is a continuous process. It is never finished. Dr. Radhakrishnan emphasised that 'we must try to bring about national unity and national integration. These are the ideals which we should aim at in education'.²⁴

22. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 128.

23. Ibid., p. 125.

24. Ibid., p. 223.

INWARDNESS OF FREEDOM :

While the conservation and advancement of learning is a dominant purpose of university education, they should also aim at raising the personal qualities of its members and make them seek the good life. Among them, according to Radhakrishnan 'true freedom is one quality. True freedom is inward, a function of mind and spirit. This inner fearlessness is the affirmation of human individuality. Our education should encourage, in its members, fearlessness of mind, strength of conscience, and integrity of purpose'.

WORLD LOYALTY OR WORLD CITIZENSHIP :

Dr. Radhakrishnan is of view that a programme of education for world citizenship should be made a part of every person's general education. He says that 'nationalism should be subordinated to world loyalty. Nationalism is a useful force so long as it inspires high ideals of duty, devotion to common welfare and sacrifice for a common good. Our loyalty should be to humanity as a whole'.²⁵

Now the question arises 'how should we develop in our students this sense of world loyalty'? Dr. Radhakrishnan suggests to us the way. According to him 'if a sense of world loyalty is to be promoted, we must learn to appreciate other traditions of life. Our country has for long been the meeting place of many cultures. Now that the world is shrinking, the history of all races and cultures should become our object

25. S. Radhakrishnan : Occasional Speeches and Writings, Publication Division, Govt. of India, 1960, p. 211.

of study'.²⁶ This will help our youngsters to accept that the standpoint of other cultures are as valid and their influence as powerful as our own. It will help them to develop a feeling that we are all members of a brotherhood that knows no race or class.

DEVELOPMENT OF SECULAR ATTITUDE :

India is a secular state. Our former leaders have tried to develop a secular, socialist, democratic society and we have to train our youths to respect all religions. According to Radhakrishnan, 'Secularism does not mean the neglect of religion. It means respect for all religions. One of the Sikh Gurus said : mandir masjid tere dham, isvara allah tere nam. It clearly shows that the same God dwells in a temple and mosque; the same God is addressed by the different names of Isvara and Allah. Secularism, let it be clearly understood by our pupils, is not neglect of religion; it is not indifference to religion, but respect for all faiths, respect for everything which a human being holds sacred'.²⁷ So the religion or religious education should be a means for the fostering of the Integration of personality, of social equality and of respect for all living faiths. Radhakrishnan believes that 'these are the principles which we need even today'.²⁸

In short it can be concluded, what we need today, is the education of the whole man - physical, vital, mental, intellectual, social and

26. Ibid., p. 212.

27. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 145.

28. Ibid., p. 142.

spiritual. Dr. Radhakrishnan concludes the aim of education by saying, "Education should give not only elements of general knowledge or technical skills, but also impart to us that bent of mind, that attitude of reason, that spirit of democracy which will make us responsible citizens differing from one another but all bound to a common goal".²⁹

CURRICULUM

In order to fulfil the above mentioned aims of education we need a very carefully planned curriculum. In a well planned curriculum opportunities will be provided at every level to the pupils for the exercise of their reflective powers, artistic abilities and practical work. In this activity teachers should be involved.

Dr. Radhakrishnan writes : "The sensitive teachers should be able to find out the mental make up of the pupil, whether he has in him more of the reflective or the artistic or the practical bent. If he is reflective, the teacher must find out whether the pupil has philosophic or scientific, mathematical or linguistic talents; if he is artistic, he must discover whether he has taste for literature or music, painting or sculpture. If he is practical minded, the teacher must notice whether the pupil is a great experimenter or is mechanical minded. These varying tendencies can be discovered at the secondary school level and if proper guidance

29. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 231.

is provided, much wastage at the latter stages will be avoided".³⁰

Courses of study are essential expedients of formal education. These are the means to discover the hidden talent of a pupil in a particular field. That is why Dr. Radhakrishnan believes that 'secondary schools should insist on the equal dignity and importance of the different courses they offer'.³¹ These schools are expected to offer many different kinds of vocational training.

Courses of study may be classified under three headings : Our relation to things or nature; our relation to men or society; our relation to values or the world of spirit, adhibhutam, adhyatman, adhidaimam. Broadly speaking the three divisions deal with facts, events, and values. Their methods are different though they are used in all studies in different degrees.

In Radhakrishnan's view, 'any one who wishes to live intelligently in the modern world should have some knowledge of selected material from three major fields. These are (1) Science and Technology, (2) Social Studies, (3) Humanities including language and literature, fine arts, ethics, philosophy and religion'.³² He gives the list of subjects mentioned in Chandogya Upanisad, 8th century B.C. which includes literature, history,

30. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, p. 38.

31. Ibid., p. 39.

32. Ibid., p. 41.

philosophy, religion, mathematics and astronomy, practical arts, military science.³³

Sarvepalli Radhakrishnan has supported his above mentioned ideas in his occasional speeches and writings which he delivered from time to time. Natural sciences and technology help pupils to gain knowledge about the things or nature of which he is a part. Radhakrishnan believes that every pupil must have knowledge of the physical world in which he lives. Similarly, instruction in the technological forces shaping the world is also essential. Technology is continually transforming our environment. All progress in industry from the stone age is nothing but a record of the transformation of our environment by the triumphs of technology. But he thinks that 'technological education without the complement of humanistic studies will be imperfect, lop-sided and deficient. Pupils must be cultivated in the arts of civilized life. Humanistic training and technological study must be regarded as complementary to each other.'³⁴

The Purpose of Humanities : The purpose of humanities is to enable the pupil to understand his inner aspirations and ideals. They are important because they tell us about our own nature; how we have to grow from day to day. What our impulses are ? etc. But, they directly do not reveal to us what the living spirit of man is, of which sciences and humanities are both expressions. Radhakrishnan reveals, "For that, arts, literature,

33. Ibid.

34. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 121.

language, and religion are essential".³⁵

He emphasised that the study of the language and the literature of our mother tongue should occupy the first place in general education. Because literature not only disciplines pupils' intelligence, but also quickens their sensibility. Radhakrishnan writes, "The function of literature is not only to discipline our intelligence, but also to quicken our sensibility".³⁶ Besides this, the most important function of literature is to change the minds and hearts of pupils - vicara parivartana, hrdaya parivartana. Dr. Radhakrishnan says : "If we really want to make new human beings, it is necessary for us to give them right ideas and the zeal and the enthusiasm to implement those ideals. Today what the whole world is suffering from is a kind of spiritual disintegration. The function of literature is to give human beings the new hearts and new minds and making them relevant to the world in which they live".³⁷

Similarly, creative arts should occupy the important place in a well planned curriculum. It is said that man does not live by bread alone. Poetry, passion, mystery, ecstasy also count. Radhakrishnan believes that 'if our lives are to be redeemed from boredom, we must cultivate the great arts. In the development of the inward side of civilization, namely,

35. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 207.

36. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 257.

37. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 205.

culture, art has a great function. Its purpose is not merely to entertain. It is to vitalize and affect us for the better'.³⁸ Through them we can make our children learn to love the lovable and abhor the detestable. All art is the overflow of contemplative chastity, emotional intensity, heightened vision. When we hear a musical composition, see a great dance, or follow a moving drama, we are quickened, chastened and exalted in spirit. Every possible thing should be done to encourage art which will help us to bring about a calmer and kindlier age.

Study of Classics : Unfortunately today many of our young students are content with merely reading the notes given by their teachers. Neither they have time nor the inclination to read great books. According to Radhakrishnan 'nothing opens out a man's mind, broaden his horizon, as reading the great classics. I would advise everyone, not merely students, but ourselves, the leaders of our country to spend some time everyday in the study of the classics'.³⁹

A classic is strictly a contemporary work. It is meant for all generations. It is not meant only for the time in which it is written. Study of a classic gives the students a sense of discrimination, a sense of judgement. That is the true purpose of a classic. Radhakrishnan quotes a popular verse in praise of a classic, which says : samsara visa vrksasya

38. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1959, p. 191.

39. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, pp. 142-143.

dve phale amrtopame kavyamrta rasavadah samta pah sejjaneihsahe. In this position tree of samsara, there are two fruits of nectar-like quality : the tasting of the flavour of the classics and communion with great men... Anger, greed and jealousy are the baser sides of our nature and can be controlled effectively and efficiently by the teaching of classics'.⁴⁰

Why Social Sciences : Every pupil should know something about the society in which he lives, the great forces that mould contemporary civilization. History, economics, politics, social psychology, anthropology belong to the group of social sciences. A very distinguished educationist, Lord Beveridge said, 'Just as we control through natural sciences the physical world, hereafter we will be able to control human nature by a study of social sciences'. But Dr. Radhakrishnan does not agree with this view completely. He writes, "Social sciences do not educate the human mind with regard to the norms, the goals, the purpose. If we want to use our knowledge, physical and social, for the regeneration of humanity, social sciences by themselves are not enough. They supply us with instruments but those instruments may be used or abused by man. So the transformation of man is more essential than mere acquisition of knowledge. Statistics, economics, politics, psychology - they are all 'empirical sciences. They give us facts, principles and they tell us how men will behave when confronted with certain circumstances. But how man should behave, what attitude he should adopt, what self control he has to insist on - these things are not given by social sciences. Social

40. Ibid., p. 143.

sciences will have to be supplemented by Social Philosophy, Social Ethics. These are the disciplines that we require'.⁴¹

In the Report of the University Education Commission, which was prepared in 1949, under the chairmanship of Dr. Radhakrishnan, a very well organized curriculum for each level is presented. In this report he mentioned, 'so far as formal courses of study are concerned, higher education should have three main objectives to be achieved. These are (1) General education, (2) Liberal education, (3) Occupational education'.⁴²

A general education should open windows in many directions; so that most of the varied experiences of pupil's life and most elements of his environment shall have meaning and interest to him.

Subjects to be Taught in General Education : Understanding of the pupil's physical environment is enlarged and deepened by the sciences of physics and chemistry and by the study of geography, geology, meteorology (the science of weather) and astronomy. The world of living things is given clearer and greater meaning by the study of biology, physiology and psychology. The affairs of humanity come to be more intelligible and interesting through the study of man's make-up and background (anthropology), the records of his actions (history), his social behaviour and unofficial relations (sociology), his methods of meeting his material needs

41. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, pp. 161-162.

42. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, p. 117.

(economics), and his ways of controlling and organizing human relations (politics and government). The achievements of men in thought and feeling are preserved and disclosed in literature and the fine arts. Ability to deal with things and affairs with definiteness, and to observe and think with exactness, is aided by mathematics. Finally the intelligent interest in human purpose, motive direction may be assisted by a study of ethics, philosophy and religion. No one of these kinds of experience can be understood as an isolated subject, but each must be understood in its relation to others.⁴³ Dr. Radhakrishnan suggests that we should not over-crowd the curriculum or give a smattering of different subjects.⁴⁴

The second objective of courses of study is Liberal education, i.e., preparation of the student for independent thinking, for critical inquiry and appraisal, and for creative and constructive thought and action. Liberal education does not require separate teaching programmes. The spirit of liberal inquiry should inspire all teaching. On this assumption it is not necessary to distinguish between general education and liberal education.⁴⁵ However, for mature students, there shall be courses, seminars and research projects which have, as a direct aim, the teaching of the skills and disciplines in philosophy of free critical inquiry.

The third objective of courses of study is occupational education; that is, preparation of the student for his life work or for other

43. Ibid., pp. 121-122.

44. Ibid., p. 122.

45. Ibid., p. 117.

specialized interests. Such courses are called vocational or technical or professional courses. Dr. Radhakrishnan has given another suggestion that implies to the vocational preparation. He says, "Vocational preparation should begin as early in life as a boy or girl craves it, and should be closely associated with general education".⁴⁶ It means that general education and specialized or vocational education may well begin even below the intermediate school, as soon as a boy or a girl shows a live interest in some particular field. On the other hand some elements of general education should continue to the end of the period of college or university training.

SUGGESTED COURSES OF STUDY IN THE NINTH AND TENTH GRADES⁴⁷ :

1. Mother Tongue (correct and effective use of language, acquaintance and appreciation of selected literature).
2. Federal language (comprehension and use in simple everyday situation)
or
Classical or Modern Indian Language (for those whose mother tongue is the federal language).
3. English (comprehension and simple composition).
4. Elementary mathematics.
5. General science (Physical and Biological).

46. Ibid., p. 123.

47. Ibid., pp. 126-127.

6. Social studies (Including a brief outline of world-history with special emphasis on the history and geography of India).
- 7,8. Not less than two of the following subjects :-
- a) A classical language
 - b) A modern language
 - c) Additional mathematics
 - d) Physics
 - e) Chemistry
 - f) Biology
 - g) Additional history
 - h) Music
 - i) Painting
 - j) Craft work
 - k) Domestic science
 - l) Book keeping and Accounts
 - m) Typewriting and Commercial Practice
 - n) Agricultural Science
 - o) General Engineering Science.

THE COURSES OF STUDY IN ELEVENTH AND TWELFTH GRADES WILL INCLUDE THE FOLLOWING⁴⁸ :

- 1. Mother Tongue
- 2. Federal language

or

48. Ibid., pp. 127-128.

Classical or Modern Indian language (for those whose mother tongue happens to be the federal language)

3. English

4. General Science (Physical and Biological)

or

Social Studies (Including elements of Economic and Civics)

5-7. Not less than two of the following subjects :

a) History (Indian, European, World)

b) Geography (and geology)

c) Economics

d) Civics

e) A classical language (Sanskrit, Persian, Arabic, Latin, Greek)

f) A Modern Indian Language (Hindi, Urdu, Bengali, Marathi, Gujarati, Tamil, Telugu etc.)

g) A Modern European Language (English, French, German etc.)

h) Logic

i) Psychology

j) Music

k) Drawing

l) Home Science

m) Physiology and Hygiene

n) Mathematics

o) Physics

p) Chemistry

q) Biology

- r) Elements of Accountancy and Book keeping.
- s) Elements of Banking
- t) Business Methods
- u) Economic History and Economic Geography
- v) Steno-Typing
- w) Industrial Organization
- x) Commercial Arithmetic
- y) Elements of Social Science

The concept of all-round education, according to Radhakrishnan "requires rigorous and discriminating examination of the subject matter of the course as a whole, to see that more significant elements are included and less important eliminated. In a live society that process of revision will never be complete".⁴⁹

GENERAL EDUCATION IN COLLEGES :

Dr. Radhakrishnan has emphasised the need of continued general education even for the more mature years of the student life.⁵⁰ At college level it should aim at making the pupil familiar with his physical and social environments and with human institutions, aspiration and ideals.

SUGGESTED CURRICULUM FOR DEGREE LEVEL : ART AND SCIENCE⁵¹:

These courses have been suggested for three years' duration. In

49. Ibid., p. 124.

50. Ibid., p. 128.

51. Ibid., pp. 129-130.

addition to these courses on general education and religion, Arts and Science students, whether for the pass or the Honours courses, will have to study the following subjects :

1. The Federal Language or if that happens to be the mother tongue, a classical or a Modern Indian Language.
2. English.
- 3-4. For Arts students, not less than two special subjects, preferably one from each group :

Humanities		Social Studies	
a)	A classical or a modern Indian language	g)	Politics
b)	English, German or French	h)	Economics
c)	Philosophy	i)	Sociology
d)	History	j)	Psychology
e)	Mathematics	k)	Anthropology
f)	Fine Arts	l)	Geography
		m)	Home Economics

3 and 4 for Science students not less than two special subjects from the following list :

- a) Mathematics
- b) Physics
- c) Chemistry
- d) Botany
- e) Zoology
- f) Geology

In the Report of the University Education Dr. Radhakrishnan has emphasised the importance of the study of classics in our languages. He writes, "Major Indian languages have had their classical writers and their study should be encouraged".⁵² The Sanskrit language contains works which are priceless possessions of humanity and it will always have a place in a scheme of humanistic literature. Dr. Radhakrishnan asks us that our students should be encouraged to take up Sanskrit in their degree course.⁵³

Regarding the course in philosophy he suggests that it should include India's contribution to the subject. The syllabus should not be made dull and too heavy.⁵⁴

About the teaching of History in our Universities, Radhakrishnan says, 'we must train our young men and women to understand the historical causes of our world politics, to assess the value of historical evidence. A detailed study of the History of India is essential, but we require also a knowledge of the history of other countries'.⁵⁵ In the study of Indian History, more attention should be paid to Archaeology, because it is not only intrinsically interesting, but provides an opportunity for visual education and practical work.⁵⁶ It would relieve the dependence

52. Ibid., p. 130.

53. Ibid., p. 131.

54. Ibid.

55. Ibid.

56. Ibid., p. 132.

on text books and lecture notes to some extent. For honours students, it is suggested that a knowledge of historical world geography as well as philosophy of history may be required.⁵⁷

Mathematics is a subject which may be taken by both - the Arts or by the Science students. Students must be given knowledge about the contribution made by Indian Mathematicians. They should be told that India's contributions to mathematics have been considerable. The Hindus are the originators of the number system we now use. India's genius for Mathematics came to the notice of the world by the brilliant works of Brahmagupta of Ujjain (about 625 A.D.) and Ramanujam later on. In short it can be concluded that in the study of the positive sciences, it will stimulate the interests of the pupils if we give them an idea of this country's (India) contributions to their development.

Regarding the teaching of Home Economics, his comments are : 'Our teaching in Home Economics should reflect the needs and interests of the communities into which those trained in this subject would go. They should also be acquainted with the economic, social, educational resources of these communities'.⁵⁸

At this level geography should be treated as a part of social study, because it governs man's material as well as his spiritual existence and development. And a study of such environment and conditions belongs to social sciences.

57. Ibid.

58. Ibid., p. 133.

POST GRADUATE TRAINING AND RESEARCH :

The post graduate students must be trained in hard intellectual endeavour which must form an essential feature of any good higher education institution worth the name. At post-graduate levels students are trained for different professions. The post graduate classes are intended

1. to train teachers for all levels of higher education,
2. to train experts for many services in the non-academic fields, such as government, industry, commerce, agriculture and public welfare, and
3. to train research personnel.⁵⁹

Training in Research : Human civilization has derived great benefits from the efforts of specialists who have penetrated even more deeply in the secrets of nature and the motives and processes of human behaviour, individual and social. To a great extent modern life is the outcome of research. Dr. Radhakrishnan quotes Whitehead, "a progressive society depends on its inclusions of three groups : scholars, discoverers and inventors". The universities are the chief agencies for producing these type of men who will use progressive activities into an effective instrument.⁶⁰

Humanistic research increases our knowledge of human nature and enables us to form correct judgements. As regards Natural sciences and

59. Ibid., p. 142.

60. Ibid., p. 140.

Technology, even the layman appreciates the fruits of research when he makes use of an automobile, an aeroplane, the radio, television, the cinema, penicillin and other life saving drugs etc.

The Ph.D. Degrees : Teaching universities should develop research training in as many branches of knowledge as they can with competence while the affiliating universities should establish post graduate and research departments in as many subjects as they can with a high quality of scholarship.⁶¹ Radhakrishnan suggested that 'carefully selected students should be given training in the methods and principles of research'.⁶² The subject for research should be selected carefully too. Student's investigations should include wide reading, critical appraisal of material and reflection essential to intellectual progress.

EXTRA-CURRICULAR ACTIVITIES :

Besides all the subjects to be taught in schools and colleges, Dr. Radhakrishnan has also emphasised the need of some kind of extra-curricular activities in the curriculum. At one place he said, "You must give them in your schools not merely lessons in the class-room but encourage them to participate in extra-mural activities and in what they may be regarded as athletics, sports etc.... The sports will tell them that they should take a defeat or a disappointment with a smile. It is not possible for every man to succeed in every desire which he has".⁶³

61. Ibid., p. 148.

62. Ibid., p. 149.

63. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 235.

Moreover games and sports are also helpful in keeping the child physically fit. Dr. Radhakrishnan thinks that 'physical fitness is the essential condition for any other kind of activity.⁶⁴ Physical exercises, sports and athletic activities help also to develop qualities of initiative, courage, discipline, fair play, and team spirit in the pupils.

PROFESSIONAL EDUCATION :

To give professional education to pupils is the third and important objective of curriculum. Now the question arises what does professional education mean ?

The answer to this question, given in the Report of the University Education Commission, is as follows : "Professional education is the process by which men and women prepare for exacting responsible service in the professional spirit. The term may be restricted to preparation for fields requiring well informed and disciplined insight and skill of a higher order. Less exacting preparation may be designated as vocational or technical education".⁶⁵

From the Commission's point of view the great responsibility lies on the Professional Education. It further extended its view by pointing out that 'If our imperilled civilization is to survive, our keenest and most disciplined minds, and to very certain degree this means our

64. Ibid., p. 236.

65. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, p. 174.

professional men and women must denote their moral energies and intellectual powers to solving current and long-range problems'.⁶⁶ So the foundation of professional education should not limit itself only to technical skill but also extend to give a sense of social responsibility, an appreciation of social and human values and relationship and disciplined power to see reality without prejudice or blind commitment.

Dr. Radhakrishnan, as Chairman of University Education Commission, gave suggestions about different professional educational courses. These professions include - (1) Agriculture, (2) Education (teaching), (3) Engineering and Technology, (4) Law, (5) Medicine, (6) Commerce, (7) Business administration etc.

Agriculture : To fulfill the national agricultural needs, facilities for agricultural education should be expanded. It is necessary that rural high schools, colleges and universities should be established to impart agricultural education of rural setting. The system of agricultural education should consist of the following elements.

- (a) Training of farmers' sons to work on their farms. This should be done in basic and post basic schools to be opened in large number.
- (b) Training of personnels for field-work and for practical implementation of agricultural research results. This should be done by farm Institutes.
- (c) Training of graduate assistants by agricultural universities and

66. Ibid.

colleges for fundamental research work. Three years B.Sc.(Ag.) and two years M.Sc.(Ag.) courses should properly be designed for the purpose.

The basic aim of the first year degree course should be to prepare the graduate students for the farm-management and rural leadership. The curriculum should be designed to include four essential elements of the agricultural education, namely, (1) General education, (2) Basic sciences, which should consist of chemistry, physics, zoology, botany as well as economics and rural sociology with special emphasis of basic sciences to the applied agricultural science, (3) Agriculture and animal husbandry, and (4) practical work.

The curriculum should be flexible and a student with special aptitude in any area should be encouraged to specialise in the field. Periodical assessment and reviews of the implementation of particular projects, needs and requirement of the agricultural industry and the comparison of the teaching methods with those in the developed countries be made and necessary changes and modifications introduced.

Education : Courses in Education generally include compulsory papers on the Principles of Education, Methods of Teaching, History of Education, School Management and Hygiene; provisions are also made for practical teaching. In addition to the courses students generally specialise in the methods of teaching one or more of a number of optional subjects. In a year's course not less than twelve weeks should be spent by the student in supervised school practice teaching.

Commerce : For obtaining the degree in commerce the students start specialising in it from the intermediate class. They take up courses in elementary banking and accountancy, in general commercial knowledge, in short-hand, typewriting. The main part of degree courses are devoted to subjects like business organization, secretarial practice, commercial geography, commercial statistics and Mercantile law. In the final year students have a special subject which is generally either accounting or banking or transport. The courses for masters degree include specialised study of industries and agriculture, and of markets and corporations in addition to a thesis which is compulsory in some universities. A closer cooperation between the universities and commercial concerns is necessary; if commercial courses are to be regarded as professional training, they can not be dissociated from practical work.

Engineering and Technology : Engineers should have background of general education. Preparation in practical subjects, which are closely related to technical engineering, namely - business administration, labour relations, and industrial finance, should be emphasised and the courses in humanities, business administration, labour relations, industrial finance etc. should be included in the curriculum of undergraduate engineering studies. The proper organization of work training for the engineering graduates should be considered important. The duration of first degree course should be of four years, exclusive of the period for work training or of five years' duration in case of work practice is to be alternated with study. Facilities should also be provided for Master's degree and Doctor's degree in engineering and technology.

Law : A degree course either in Arts or Science should be prerequisite and this should be followed by three years of study for the Bachelor of Law, the last year being given over to practical application, such as reading in advocates' chambers and acquiring the art and familiarity with court room procedures and the like. More attention should be given to Constitutional Law, International Law, Legal History and Fundamentals of Jurisprudence. Whatever subjects may be offered, it is important that student should acquire the power of clear thinking, accurate analysis, and cogent expression. For the Masters degree advanced courses may be offered in the field of special interest to the candidates. Intensive and original investigation in an important area should be essential for the Doctorate, if offered.

Business Administration : As preparatory to professional business educational courses, the students should have introductory courses in chemistry and physics, biology including physiology, and geography. Economics should be paralleled by adequate teaching in community life - the dynamics and ethics of living together. There should also be included a study of literature, in addition a student should have, a working knowledge of a second language, a thorough course in accounting and a course in psychology.

Professional business education should include mathematics, statistics, theory of organization, business structure, finance, including management and budgeting of assets and of expenses; philosophy, history and theory of law; and organization of work; including motion economic process,

analysis and procedures, standardization of skills, cost analysis and the like. The structure of analysis should also be studied. In industrial cases this training can be directed towards factory practice, office management, institutional management, agriculture or marketing, according to student's chief interest.

The 'know how' of professional business practice must also be acquired. Through an alternating work and study programme or through working in vacations, students may get this first hand experience.

METHODS OF TEACHING

Objectives of education have been formed and a suitable curriculum has also been planned to achieve these set objectives. Now the question arises, how the learning of the subject matter is to be promoted ? or what methods should be applied to impart the instructions in different branches of knowledge and in moulding the minds and hearts of the pupils so that they may become a new man, a transformed human beings.

This question is often asked; whether it is the duty of a teacher to mould the pupils mind in accordance which his desires or to leave it alone to shape itself according to its own nature. Both these views have been held in the history of educational thought. In this matter the Bhagavadgita gives us the proper outlook which Dr. Radhakrishnan has quoted in one of his speeches. He said, "We should place before the pupil the best that has been thought and said on any particular subject and then leave it to him to reflect and decide; 'yatha icchari tatha kuru'.

This principle requires us to preserve the independence and integrity of mind against the assault of mass communication, the radio, the cinema and the press. The impressions we receive require to be subjected to scrutiny and criticism. No student should become a robot or an automation⁶⁷.

Reading : The best way to preserve intellectual integrity is by the study of classics and meditation for a few minutes. Dr. Radhakrishnan suggests that 'we must try to inculcate the habit of reading in our youngsters'.⁶⁸ Reading habits may be developed by the help of books for all time, the classics, the epics. Their lessons are all pervading, are eternal in values. Dr. Radhakrishnan asks us to be aware of the fact, whether our students are trained to read these things in the libraries or do they merely fritter away their interests in the great events in the world, spectacular achievement etc. A really educated man, a university man must be a lover of reading. Therefore it is the duty of the teacher to provide our young men and women with proper opportunities for reading.

Meditation : Dr. Radhakrishnan has repeatedly emphasised the need of a few solitary moments for the transformation of human being and human knowledge. He said, "It is essential to awaken in one's pupils a feeling of need for a silent hour, a time of pure refreshment for heart and spirit,

67. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Ministry of Information and Broadcasting, Govt. of India, 1960, p. 247.

68. Publications Division, Govt. of India : President Radhakrishnan's Speeches & Writings, 1969, p. 211.

for self communion, which will help them to collect their thoughts, reassemble their personalities and find themselves".⁶⁹

This solitariness helps pupils to transform what they learn from books. Students learn from books, but it does not become a part of their being; this learning does not become a part of their nature; they are not transformed. For that transformation, Radhakrishnan says, what is necessary is to sit down for a few minutes, for a few solitary moments, and try to see that the learning which you acquire, the knowledge which you have, is transformed : tejasvinavadhitamastu, let what you read become illumined knowledge; let it become something which makes you a quite different being from what you happen to be. For that mere learning will not do, but something more important is essential. That is, a few moments of silence everyday.⁷⁰

The Lecture Method : Lecture method is a very popular method is a very popular method for imparting instructions to the students. Some teachers make very effective use of this method and their lectures are well prepared and interesting, but at several places it has been seen that lectures consists merely of dictation of notes by the teacher. This kind of dictation of notes deprives the students even of the practice of trying to understand lectures and taking down their own notes, to be supplemented by diligent students, by what they read from books afterwards.

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69. Robert A. McDermott (Editor) : Basic Writings of S. Radhakrishnan, Jaico Publishing House, Bombay, India, 1977, p. 56.
70. Publications Division, Govt. of India : President, Radhakrishnan's Speeches and Writings, 1965, p. 181.

Another drawback with lecture method, which Dr. Radhakrishnan points out, is that lectures are mainly delivered in English and in many cases the students are unable to follow the lectures, because of their inadequate command over English and correct pronunciation. This state of things may be changed if lectures are delivered in a more familiar language. But even then the lecturer has always to keep his eyes on the audience and see to what extent the students are responding to his ideas.⁷¹ The correct way of using lecture method as a technique for imparting instructions, is suggested by Dr. Radhakrishnan. He writes, "The lecture has to be punctuated by interrogating the students on points, which are significant and by jotting down some of the important points on the black-board".⁷²

Written Exercises : It has been emphasised by Dr. Radhakrishnan that 'throughout the university course, teachers should expect some written work of every student, periodically, preferably once in a week or fortnight'.⁷³

The Use of Text Books : Dr. Radhakrishnan does not think that the use of text books in teaching learning process is very effective. In his view, 'the natural result of text-book system is that the students can not be

71. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, p. 103.

72. Ibid.

73. Ibid., p. 104.

genuinely interested in a subject and cannot extend their knowledge of it. They are prevented from developing their powers of judgement as they are taught to depend upon a borrowed stock of ideas'.⁷⁴ He has severely criticised this method of instruction, which, at present, is most pronounced in teaching of the language. The standard lecture in a language class is centred on the prescribed text book, the teacher reading through the book line by line, taking pains to writh the sense out of every line and word and leaving no sweetness in the best literary work. It has been observed that this practice extends even to History, Mathematics and Science subjects. That is why, in the study of History, he emphasised 'to pay more attention to Archaeology, because it provides opportunities for visual education and practical work which would, to some extent, relieve the dependence on text-books and lecture-notes'.⁷⁵

Tutorial Instructions : Tutorial instruction often means that a student goes to a teacher at least once a week for private or personal advice and instruction. Tutorials may involve moral and social guidance or helpful advice of any kind. But their principle function according to Radhakrishnan 'is a kind of intellectual midwifery. In an intimate way, the teacher directs and develops the thought process which must always be an activity of the student himself. The tutor (teacher) sometimes advises the student about the selection of a field of study, lectures to be attended and practical questions relating to the students' studies'.⁷⁶

74. Ibid., pp. 104-105.

75. Ibid., p. 132.

76. Ibid., p. 107.

Seminars : Since Dr. Radhakrishnan has always been attached to the higher educational institutions, he always talked about the different methods of instruction at higher level. Arranging seminars at post-graduate level is very necessary. The main objective of seminar is to stimulate discussion, clarify issues, and arrive at the truth through co-operative approach. In a seminar, the teacher and a group of students, work together. In the University Education Commission Report, it has been suggested that seminars should be employed for the development of post graduate students pursuing work for Master's degree and Ph.D. degree.

OTHER ASPECTS OF EDUCATION

Dr. Radhakrishnan has spoken about many other different aspects of education in his addresses delivered at various kinds of educational institutions. Here, some of these aspects shall be presented in an enlarged form.

ORGANIZATION OF EDUCATION AT SCHOOL LEVEL

It is commonly stated, that the function of a school is to provide a good general education to its pupils. But in Radhakrishnan's view this is not enough; we must also know what exactly are the elements of this good general education which not only will prepare students for higher studies, but at the same time prepare them for practical work to earn their living if they do not want to go for higher studies. Because 'to help the students to earn a living is one of the function of education,

'arthakari ca vidya', and a school is supposed to equip him for that'.⁷⁷

Every school should provide for adequate classrooms, intellectual discipline and at the same time should place equal emphasis on the physical training and extra-curricular activities of its pupils. In one of his speeches, Dr. Radhakrishnan has said, "Every school is supposed to emphasize physical training, classical training and modern scientific training. Every institution must give physical efficiency to the students, must make them understand moral and scientific methods; it should also tell them what the principles are on which the culture of a great country like ours is based".⁷⁸

The way in which we develop the physical, mental, and moral qualities of our children will determine the pattern of our nation's future. Our school children are the proud inheritors of a cultural heritage, and Dr. Radhakrishnan wants that 'In their education and training they should be taught to recognize the qualities of tolerance and universal love that this country has stood for down the ages. Children should also be made to realize the importance of national unity and integration, the sense of belonging to one country and to one another'.⁷⁹

In order to teach these ideals to our school children, certain methods should be used. Dr. Radhakrishnan suggests the methods for this purpose.

77. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 101.

78. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 180.

79. Ibid., pp. 352-353.

He writes, "Through art and story, through song and dance, which children love, the great ideals are imperceptibly absorbed by them. Deep in our hearts there is reverence for life, and it is this aspect which we should stress in the education of children".⁸⁰

Similarly, a reading of Indian history will tell them that when we were a disciplined and united people and true to our traditions, this country was great. And it was when we departed from these principles that we were subjected to external aggression and internal confusion. Reading the lives of our important leaders in the past children should develop a vision of greatness. They become what they behold.

ORGANIZATION OF EDUCATION AT COLLEGE AND UNIVERSITY LEVEL

According to Radhakrishnan 'Universities are not ivory towers but service-centres.... It is in the universities that we should strive to enter the stream of world history by adopting a scientific outlook in the treatment of our problems and developing a social passion for establishing equality, offering equal opportunities to all and eliminating inequalities so far as it is humanly possible to do so'.⁸¹

Equal opportunity does not mean identical opportunity to all. In Radhakrishnan's view 'it means the equal availability of education for every qualified person. Our system must provide for every young person,

80. Ibid., p. 353.

81. Ibid., pp. 117-118.

education to the extent that he can profit from it and of a character best designed to assure the maximum development of his nature. It must of course recognize differences of gifts and interests'.⁸²

About the usefulness of exceptional ability he says that 'exceptional ability is socially so valuable that it may be given exceptional opportunity. Special training for retarded persons may be justified by the need to make them self-sustaining and no a burden to society. Humane considerations may lead to special educational provisions for the blind and other handicapped'.⁸³

Dr. Radhakrishnan has emphasised also to improve the atmosphere in the universities. He regards universities, the places 'where we fight for the rights of the unfettered mind, uninhibited truth, where we defend the independent scholar against the bigot. So universities can not afford to adopt a crusading attitude. They should not become loud-speakers for propaganda, political, racial or religious'.⁸⁴

Moreover, living conditions in the universities leave much to be desired. Radhakrishnan believes that 'true education needs conversation and debate, exchange of opinions and thoughts with friends with whom we can speak and listen easily, sympathetically and without fear. But he regrets, unfortunately, there are no adequate opportunities. There is no adequate provision for games and other corporate activities.

82. Ibid., p. 50.

83. Ibid., p. 51.

84. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 77.

Physically fit students should be encouraged to join N.C.C. in large numbers because the membership of Corps will foster in students habits of discipline, team work and dignity'.⁸⁵

Besides, with the overall increase in population, our colleges could not remain unaffected. They too have increased their number of students regardless of the fact that competent teachers are not employed to deal with this increased number of students. It has become almost impossible for the students to get adequate academic tuition or moral guidance. Not only that, even some of the institutions have become commercialized and adopt the shift system as in the factories. If results are unfortunate, we have to blame ourselves. Dr. Radhakrishnan believes that unless we have scope for the expression of the individual's full personality, our colleges or universities would be a failure. He suggests, "To be successful in our endeavour we must change ourselves and if we have to change ourselves, we have to start this process in the institutions which cater to the needs of students. Therefore, greater attention requires to be paid both by the state and the Central Government to see to it that colleges have restricted admissions, have adequate staff and there is living communication between the teacher and the students. A conversation across the table with a wise teacher is much better than a long course of study".⁸⁶

85. Ibid., p. 105.

86. Ibid., p. 165.

Dr. Radhakrishnan has emphasised also the importance of qualified teachers in any successful system of education. He says, "The kind of education that we provide for our youth is determined overwhelmingly by the kind of men and women we secure as teachers. Magnificent buildings and equipments are no substitute for the great teacher".⁸⁷ And he suggests that 'every attempt should be made to draw a good proportion of the best ability in the country into the teaching profession. These young recruits should be helped to live in comfort, if they are to devote themselves to learning, teaching and research'.⁸⁸

Dr. Radhakrishnan was aware of the fact that schemes of development adopted by the Centre and the States were not paying adequate attention to the education of the youth of this country. That is why he warned us that 'our whole experiment in democracy would fail if education was not given top priority'.⁸⁹ Regarding the quality of university education Radhakrishnan says, "University education must be of highest quality. We should lay the greatest importance on the quality of education which we impart. It is essential that in the university courses, you give a chance to the best brains of the country. In all walks of life, such brains are necessary. If you compromise there, the result will be disastrous, as we are noticing day after day. So do not temper with quality, do

87. Ibid., p. 104.

88. Ibid.

89. Ibid., p. 105.

not lower the standards of education".⁹⁰

FUNCTIONS OF UNIVERSITIES :

In Indian Constitution it has been decided to establish Democratic Republic in India by achieving justice, liberty, equality and fraternity. Keeping these ideals in view the Chairman of University Education Commission expressed the following functions of Universities :

1. The universities can be of great help in social reformation. So their function should be to produce such leaders who are far sighted, wise and intellectual adventurers.
2. Universities produce such persons who can take leadership in politics, administration, trade and commerce.
3. Universities should produce such intellectuals who can help in spreading education to make democracy a success, can discover knowledge. They can also know the sum and essence of human life; can arrange variety of professions and supply for different physical scarcities of life.
4. Universities should be the limbs of civilization. So they should produce intellectual pioneers of civilization.
5. The spiritual development of the student is one of the most important duties of the universities.
6. 'A sound mind resides in a sound body'. So the universities should also make efforts for the physical development of its pupils.

90. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 121.

7. Universities should also find the innate tendencies of the students and develop them by giving training.
8. The universities are the nurseries of culture and civilization. If we wish to be called civilized we must have sympathy with the poor and downtrodden; should learn to respect women; should be a lover of peace and liberty and should hate tyranny and injustice.
9. Universities should assign the highest place to the literature of language and mother tongue in its general educational system. Universities should also lay emphasis on philosophical studies because these help to develop character and Ideals of life. Hence It becomes the duty of the universities to develop the Ideal character of their students.
10. Universities should also develop the feeling of nationalism and try for International understanding in its students.
11. One of the Important duties of the universities is to render help in 'social emancipation'. They should encourage students to have unity in diversity.

ROLE OF TEACHERS AND STUDENTS IN THE TEACHING-LEARNING

PROCESS

Dr. Radhekrishnan has thrown enough light on the duties and functions which students and teachers are supposed to perform. In the following pages the duties of a teacher towards his pupils will be described.

THE ROLE OF A TEACHER :

According to Radhakrishnan, teachers are in charge of the pupils at an impressionable period of their lives. Young pupils, in primary and secondary schools, come to them and it is they that are taught by the teacher. Therefore, it is necessary that the teacher should give sufficient attention to his pupils. Dr. Radhakrishnan announces that 'love of the pupils is the first essential quality of a successful teacher'.⁹¹

Teachers have a great role to play in the shaping of the minds and heart of youths. According to Radhakrishnan, 'teachers by their acare, or conduct, should be an example to the students. Good conduct is produced only by a wise self-restraint. No where does the superior mind disclose itself better than in self restraint'.⁹² Dr. Radhakrishnan says, "we must try to give them (students) the critical and creative powers with which we are endowed full scope and opportunity for expression. I think that if our teachers have that sense of not merely transmitting knowledge but transmitting love of research, our boys and girls will respond duly".⁹³

In Radhakrishnan's University Education Commission Report, the following responsibilities of a successful teacher have been expressed:

1. The success of an educational programme very much depends on the qualification and character of the teacher. The most important task

91. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 164.

92. Publications Divisions, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 105.

93. Ibid., p. 177.

of the universities is to procure suitable teachers.

2. The teacher's duty is not only to acquaint the students with subject matter, principles and generalisations but also to inculcate in them a sense of research and criticism so that they will be able to acquire the habit of free and impartial judgement.
3. It is the main duty of the teacher to arouse interest in his pupils for the subject which he teaches. A teacher who is not aware about the latest development or advancements in his subject, who does not have independent thinking and ideas about his duties, can not infuse the desire of love for the truth in his pupils.⁹⁴

In one of his speeches Dr. Radhakrishnan suggested that 'the profession of the teacher should not be reduced to a trade. It is the duty of the teacher to make pupils the good citizens of a democracy. They must impart to the students zest for new experience, love for adventure in knowledge'.⁹⁵ At another place he has expressed his feelings about what kind of a teacher is needed in today's world. He said, "He must be a committed man, committed to faith in the future, in the future of this country and the world. He must work with this implicit confidence in the power of humanity, in the recuperative power which it has, by which it can cleanse and purify itself. Unless he has faith in that he will never be able to advance higher".⁹⁶

94. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, pp. 68-69.

95. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 110.

96. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 122.

Another very important function of a teacher, according to Radhakrishnan, is that he should be alert enough towards the physical fitness of the students. Many of our young pupils suffer from malnutrition and consequent mental retardation. His suggestion to the teachers is that 'the young people when they come to institution of which they happen to be the teacher, they should see to it that their pupils' health is tested frequently and that they are made physically fit. Teachers' work is not finished by the completion of class-room lecture. If anything goes wrong with the pupils, their personal problems too should receive their consideration'.⁹⁷ That is why he has emphasised that the teachers of a college or a university should be selected with utmost care. They must be selected not merely for their intellectual competence, but for their love of the subject, their enthusiasm for making the students grow in their hands. These are very essential'.⁹⁸

Dr. Radhakrishnan has also emphasised that the importance of the teachers should be acknowledged. Teachers should be given a respectable place in the society. He was aware of the importance and respect which teachers commanded in Ancient India. That is why he said, "Throughout the history of civilization, it is the teachers who were able to transmit the intellectual traditions and the technical skills from one generation to another and to keep the lamp of civilization burning. It is their supreme

97. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 236.

98. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 154.

function".⁹⁹ Even today teachers can contribute to these things if they are given proper respect in the society.

THE DUTIES OF STUDENTS :

Although, in comparison to teachers, students have far less duties to perform, there are certain things which Dr. Radhakrishnan thinks should be taken as a discipline by our students. In one of his speeches he said, "If you are a student you can not lead a comfortable life, sukharthino kuto vidya vidyarthino kutah sukham. For a man who likes comfort there can be no learning; if a man wants to be a true student, he must become an ardent worker, leading a strenuous, disciplined life".¹⁰⁰

The pupils should have Sraddha or regard for the subject and the teacher. In fact, the Gita explicitly states that the first and foremost quality needed for the attainment of truth is regard for the teacher and the next, self-control and discipline. But Dr. Radhakrishnan also believes in the fact that 'respect for the teachers cannot be ordered. It has to be earned by the teacher'.¹⁰¹

Students follow the acts of their teacher. So they are the example setters. But Radhakrishnan's suggestion to our students is that 'don't do all things which your teachers do; whatever blameless acts they do, follow them, but not others'.¹⁰² He quotes a verse from one of our early

99. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 173.

100. Ibid., 1969, p. 232.

101. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 106.

102. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 235.

Upanisads : yani anavadyani tani sevityayani, na iterani. In other words, teachers cannot be regarded as perfect models of virtue and intellectual efficiency, etc. So, try to follow them wherever they are good and don't follow them in other respects.

The Taittiriya Upanisad gives a list of student's duties which Dr. Radhakrishnan has quoted in one of his book's 'The Idealist View of Life'. According to it a 'student should not be negligent of truth, virtue, welfare, prosperity, study and teaching. He should perform only those acts which are irreproachable. In case of doubt concerning any act of conduct, the student should follow the practice of those Brahmanas (teachers) who are competent to judge, apt, devoted, not harsh lovers of virtue'.¹⁰³ All these virtues are brought together under the three dā's in a passage, namely, dama, dana and daya.

Dama is self-control. Austerity, chastity, solitude, and silence are the ways to attain self-control.¹⁰⁴

Tapas is severe self-discipline, which is undertaken for spiritual ends.¹⁰⁵ It is exercised with reference to the natural desires of the body and the distractions of the outer world.

103. Robert A. McDermott (editor) : Basic Writings of S. Radhakrishnan, Jalco Publishing House, Bombay, 1977, p. 164.

104. Ibid.

105. Ibid.

Brahmacarya is another discipline which a student should exercise. 'If brahmacarya is practised, the physical body remains youthful and beautiful, the brain keen and alert, the whole physical expression becomes the image and likeness of the Divine'.¹⁰⁶

By the practice of Mouna or silence the student curbs the excesses which flow from the tongue namely, heresay backbiting and flattery. Students can not learn when their minds are dissipated, given to restless activity, are filled externally and internally with noise.

Dana enjoins gifts. The Taittiriya Upanisad regulates the art of giving. 'One should give with faith, one should give liberally, with modesty, with fear, with sympathy. Possessiveness for students is condemned'.¹⁰⁷

Daya is karuna, compassion. It is by compassion that students can overcome the ravages of selfishness. They should learn to be patient, and tolerant.¹⁰⁸ A forgiving attitude frees the individual.

But, unfortunately, these ancient ideals are losing their existence in modern educational atmosphere. The biggest drawback is that the students coming to the universities do not make use of the opportunities which they get. They do not anticipate what is likely to happen by their activities. Dr. Radhakrishnan thinks that 'this lack of anticipation leads

106. Ibid., p. 165.

107. Ibid., p. 166.

108. Ibid.

them to Indiscipline. For example - they start with a demonstration, which leads to disorder, then it leads to damage of property, then it leads to an invitation to the police to suppress it, then it leads to opposition to police interference. That is the line of activities which generally is adopted. All that is due to the fact that they do not anticipate the consequences of what they are doing. It is all due to lack of intelligent understanding of the activities which they perform'.¹⁰⁹

For this problem of Indiscipline among students, Dr. Radhakrishnan does not blame students only. He expresses, "I have been a teacher for over forty years of my life. I want to tell you that there is nothing radically wrong about our students. I want to say that we are not giving them opportunities which they should have. Look at our teachers : no man is a true teacher, if he has not love for his subject and enthusiasm for transmitting his zeal to the pupils. They should of course be placed above the verge of want. But we can not have teachers who feel that they are first and foremost members of a party, or a clan, or a caste, or a community; who are not able to rise above all these considerations and serve the interest of the society as a whole".¹¹⁰

In Radhakrishnan's view, if we really want to outgrow from the 'problem of students' indiscipline we should provide for them the opportunities which they need. We have to see that the boys and girls

109. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 210.

110. S. Radhakrishnan : Occasional Speeches and Writings, Publications Division, Govt. of India, 1960, p. 164.

who come to universities are able to go to the libraries and fill themselves with knowledge. It will help them to anticipate the consequences of their activities by themselves. He says, "The best life one can have is the life in the company of great books and great men. A university must provide the students great books but it must also give them the great men".¹¹¹

Another suggestion he gives that we should improve the atmosphere in the universities. A university should essentially be a corporation of teachers and students. The relations between the two should be of a sacred character. Students should be trained to approach life's problems with the fortitude, self-control and sense of balance which our new conditions demand.

Regarding the crises of moral values in our age, Dr. Radhakrishnan says that 'education should be such that it could help us to meet 'the moral challenge of the age and play its part in the life of the community, it should be liberating and life-giving. It must give a basic meaning to personality and existence and equip us with the power to overcome spiritual inertia and foster spiritual sensitivity'.¹¹²

The another very important aspect of education needs exploration due to two reasons. One reason is that India has been the meeting place

111. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 211.

112. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1965, p. 104.

of the great religions of the world. These religions play a very prominent part in the religious life of mankind and Indian students ought to have an idea of India's role in the world religions. Secondly, Dr. Radhakrishnan himself has been a staunch supporter of Indian religion and philosophy and is known as the great spiritualist of this century. He has spoken and written about the need of religious instructions in children's education and presented a systematic and planned way of imparting religious instructions at different levels.

ORGANIZATION OF RELIGIOUS EDUCATION AT DIFFERENT LEVELS

The fundamental principles of our Constitution call for spiritual training. This is no State religion. It has to be intensely spiritual and not narrowly religious. In the 'Report of the University Education Commission'. Dr. Radhakrishnan has presented his ideas regarding the ways religious education is to be given to the children.

The very first thing which one has to keep in mind is that religion can not be imparted in the form of lessons. It can not be treated as one of the subjects to be taught in measured hour doses. Moreover, instruction can not be regarded as education. What we need is not the imparting of instruction but the transmitting of vitality. Education of the emotions and discipline of the will are the important parts of any sound system of education. Religion is a permeative influence, a quality of life, an elevation of purpose. In Radhakrishnan's view 'if our institutions are to impart religious vitality, they should have simplicity and an

atmosphere of consecration that influence the lives permanently'.¹¹³

Secondly, 'a short period of silent worship or meditation every morning before the class work starts, should become an integral part of school and college life'.¹¹⁴

In the early stages, children should be asked to study great books, but these books should not contain moral lessons, they should contain the biographies of great persons which exemplify the living of great thoughts and noble emotions. These books must be written with dignity, beauty, and tenderness.

At the secondary level, stories which illustrate great moral and religious principles are used. In the college classes, ideas, events and leading figures associated with religious movements should be studied.

In the first years of the degree course, lives of the great religious leaders like Gautama, the Buddha, Confucius, Socrates, Jesus, Samkara, Ramanuja, Madhva, Mohammad, Kabir, Nanak, and Gandhi should be studied. In the second year some selected universal characters from the Scriptures of the world would be studied. For example, at this level students may be asked to read selections from books like Bhagavadgita, the Dhammapada, the Zend Avesta, the old Testaments, Quran, and the Guru Granth Sahib. In short, 'our education must give them the knowledge

113. Publications Division, Govt. of India : The Report of the University Education Commission, 1950, p. 300.

114. Ibid.

of some of the well springs of faith and hope with which the human races have met its tragedies and guided itself for renewed striving'.¹¹⁵ The books which try to emphasise that their religion is true and often that it alone is true, should not be prescribed.

Once the students get acquainted with the great thoughts of great souls, they should be introduced to the problems of the philosophy of religion.¹¹⁶ According to the recommendations of University Education Commission, the central problems of the philosophy of religion should be taken up in the third year of the first degree course. In doing so 'we must reckon with the intellectual doubts to which the modern world is prone and formulate views regarding the meaning and nature of universe'.¹¹⁷

A reverent study of the essentials of all religions would be a positive step towards harmony among religions long divided. Even the absolute religious neutrality of the State can be preserved if, in State institutions, the greatness of every religion is presented in a unifying manner, i.e. the unity of all religions. Because, according to Radhakrishnan, it is in the detached atmosphere of an academic institution that we can study, analyse and eliminate the 'prejudices and mis-understandings which disfigure inter-religious relations'.¹¹⁸

115. Ibid., p. 302.

116. Ibid.

117. Ibid.

118. Ibid.

WOMEN'S EDUCATION

Woman is said to be the best creation of God. But the dark phases of our history reveal that women have been victims of domination, cruelty, and humiliation by men. Dr. Radhakrishnan has realised the need of their upliftment for the sound progress of our nation. In the 'Report of University Education Commission', while giving his valuable suggestions for a sound education system, he paid considerable amount of attention to the education of women also.

THE ROLE OF WOMEN'S EDUCATION IN NATIONAL LIFE :

The early years of a child's life are spent chiefly with the mother. Dr. Radhakrishnan declares that, 'the educated conscientious mother who lives and works with her children in the home is the best teacher in the world of both character and intelligence. Much of what she learned at school her children get unconsciously as second nature by living in her company. In a society made up of such homes, children starting to school already have a background of information, understanding and culture which result in their getting more benefit from school than otherwise would be possible'.¹¹⁹ He goes on saying upto the extent that 'If general education had to be limited to men or women, that opportunity should be given to women, for then it would most surely be passed on to the next generation'.¹²⁰

119. Ibid., p. 392.

120. Ibid., p. 393.

ORGANISATION AND PLANNING OF WOMEN'S EDUCATION :

The Education of Women as Women : Most of the Indian universities are places of preparation for a man's world. Dr. Radhakrishnan speaks as a reformer : "It is time to realize that the finest family relations result from the association of a man and woman who have had much of their education in common, but each of whom has developed according to his or her own nature, and not in imitation".¹²¹

Education as Preparation for Home and Family-life : Woman's education should include practical 'laboratory' experience in the care of a home and family. Equipments needed for a girl's education are listed in the Commission's Report¹²² as follows :-

- (i) A baby home.
- (ii) A nursery school.
- (iii) A club for school children and adolescents.
- (iv) A little home for convalescents.
- (v) A small home for old people.
- (vi) A home-setting where students may have experience in home maintenance and operation, and where they may act as hostesses.

The main purpose of all these equipments is to make a woman familiar with problems of home management and to develop the skills needed in meeting them.

121. Ibid., p. 394.

122. Ibid.

SPECIAL COURSES OF STUDY :

The suggested courses of study are as follows¹²³ :-

Home Economics : Courses in Home-Economics deal with the effective feeding and clothing of the family and others; the care and guidance of children; the family relationships, the development of aesthetic sense which brings beauty into the home; the organization and running of the home affairs on a sound, economic, social and hygienic basis; and the care and use of equipment.

As an occupation for earning one's living, however, further specialization is required. Occupations within the general field of home economics include : Child-Development, Family-Relations, Food and Nutrition, Home Economics, Education, Housing and Design, Institution Management, and Textiles and Clothing. In short, a well designed course in Home Economics will include (i) the elements of a general education; (ii) the "Core-courses" which are required for everyone in the field; (iii) more specialized courses as needed or desired by the individual student.

The ultimate aim of home-economics curriculum is to help both, men and women to see the true dignity of home making. Courses in this field, where men share responsibilities with women in an occupation, include administration, financial budgeting, food in quantity, equipment and labour management.

123. Ibid., pp. 395-400.

Nursing : To become a professional nurse, girls should begin their training after high school; should do work equivalent to that required for the B.Sc. degrees and should receive the B.Sc. degree in Nursing. Their studies should include general education together with courses in physical and biological sciences as preparation for the specialized courses of nursing education. The nursing courses should be combined with an actual practice at caring for the sick.

Teaching : For the earlier years of schooling, women are the natural teachers, and for all the later stages in education, they have their place. Especially for the teacher's calling, it is important that education should not be limited to narrow specialization, but that well proportioned general education shall provide a broad foundation for special interests.

Fine Arts : Before completing his or her general education every student is expected to acquire some measure of appreciation of the fine arts. The teaching of vocal and instrumental music will provide women some vocational opportunities. In dramatics, painting, illustration, ceramics and in textile designing and craftsmanship, women will excel along with men.

EDUCATIONAL IDEAS OF BERTRAND RUSSELL

Bertrand Russell too has been a great educationist. His ideas on education were somewhat novel and received great publicity. The greatest publicity, Russell received as an educationist, was during the time when

he and his wife Dora Russell headed the unorthodox Beacon Hill School (1927-1935). But with the publication of his books 'On Education' and 'Education and Social Order', Bertrand Russell's views on education became popular.

Although both, Dr. Radhakrishnan and Bertrand Russell, have quite similar kind of views regarding the important elements included in any kind of educational system which may be called universal elements; these ideals will always help humanity to grow and prosper irrespective of time and place; however, technically speaking, both of these great personalities have their specialised areas regarding the formal education imparted in educational institutions. For example - Bertrand Russell has presented his views about the elementary and secondary school education; whereas, Dr. Radhakrishnan has been related to higher educational institutions. Most of the time he spoke and wrote about university education. His greatest contribution in this field may be seen in the University Education Commission's Report, which was prepared under his chairmanship in 1949. So by combining the educational ideas of these two great educationists, we get a continuous pattern of education, starting as soon as the child enters in an educational institution until he finishes his formal education.

In order to make a systematic study of educational ideas of Bertrand Russell, an attempt has been made to classify these ideas under different subtitles, namely, Nature, Scope and Aims of education, Curriculum, Teaching methods, Organization of different kinds of Educational

Institutions, and other aspects of education etc. These main points will be dealt in quite detail in the following pages.

NATURE, SCOPE AND AIMS OF EDUCATION

The question regarding the structure of education is very controversial. What should be the nature of education ? No body could answer it very clearly. Some thinkers restricted education only to the ability to read and write (literacy). According to them one, who can not perform these acts, can not be called educated. But this view is quite narrow and is not always correct. There have been people who never even touched paper and pen, but have been great poets, artists and rulers. Saint Kabir is one example. The great Mughal Emperor Akbar was another example. They did not get formal education but were called perfectly educated men. Bertrand Russell also agrees with this view. He does not call a literate person an educated man, but takes education as the source of developing certain mental habits in a person. Russell believes that human nature is capable of alteration, and he also believes that the most effective instrument for this purpose is education.

According to Bertrand Russell 'the education we desire for our children must depend upon our ideals of human character, and our hopes as to the part they are to play in the community'.¹²⁴ For example, a pacifist will not wish the education for his children which seems good to a militarist. Similarly, the educational outlook of a communist will not be the same as that of an individualist.

124. Bertrand Russell : On Education, Unwin Paperbacks, George Allen & Unwin Ltd., London, 1976, p. 10.

The ideal system of education must be democratic. But, according to Russell, it would be disastrous to insist upon a dead level of uniformity.¹²⁵ Russell suggests that 'progress should not be sacrificed to a mechanical equality. We must approach educational democracy very carefully, so that we do not lose much of the valuable products in the process that happen to have been associated with social injustice'.¹²⁶

Humanistic and Utilitarian Elements in Education : There should be a balance between humanistic elements and utilitarian elements in education. Russell is of view that 'the humanistic elements in education must remain but, they must be simplified to leave room for the other elements without which the new world rendered possible by science can never be created'.¹²⁷ What Russell wants to emphasise is that, although humanistic elements in education in no way are less important in comparison to utilitarian elements, 'where boys and girls without special aptitudes are concerned, humanistic education should be supplied to them in ways which do not require a great apparatus of learning'.¹²⁸

Education as a Means to an End : About the usefulness of education Russell says, "In the widest and most correct sense of the word, an activity is 'useful' when it has good results. And these results must be

125. Ibid., p.15.

126. Ibid.

127. Ibid., p. 23.

128. Ibid., pp. 23-24.

'good' in some other sense than merely 'useful'. Sometimes, a long chain of results is necessary before the final result is reached which can be called simply 'good'. A plough is useful because it breaks up the ground. But breaking up the ground is not good on its own account; it is in turn merely useful because it enables seed to be sown. This is useful because it produces grain, which is useful because it produces bread, which is useful because it preserves life. But life must be capable of some intrinsic value : if life were merely useful as a means to another life, it would not be useful at all. Life may be good or bad according to circumstances; it may therefore also be useful when it is a means to good life. Somewhere we must get beyond the chain of successive utilities, and find a peg from which the chain is to hang; if not, there is no usefulness in any link of the chain. When 'useful' is defined in this way, there can be no question, whether education should be useful. Of course it should, since the process of educating is a means to an end, not an end in itself.¹²⁹

Mental Excellence vs Physical Goods in Education : For the assertion that mental goods are of more value in education than such as are purely physical, Russell believes this assertion to be true but, not the whole truth.¹³⁰ Although physical goods do not have very high value, physical evils may be so bad as to outweigh a great deal of mental excellence.

129. Ibid., pp. 17-18.

130. Ibid., p. 21.

Physical evils, if we wish, can be reduced to very small proportions. It would be possible by organization and science, to feed and house the whole population of the world, may be not luxuriously, but sufficiently to prevent great sufferings. It would be possible to combat disease, and to make chronic ill-health very rare. The great terrors which have darkened the subconscious mind of the race, bringing cruelty, oppression, and war in their train could be so much diminished as to be no longer important. Russell expressed, "This is of such immeasurable value to human life that we can not dare to oppose the type of education which will tend to bring it about. In such an education, applied science will have to be the chief ingredient. Without physics, physiology and psychology, we can not build the new world. We can build it without Latin and Greek, without Dante and Shakespeare, without Bach and Mozart. That is the great favour of a utilitarian education, I have stated it strongly because I feel it strongly".¹³¹

The Utilization of Psychology in Education : Russell has attached great importance to the utilization of modern psychological discoveries in education. He is of view that 'to the problems related partly with methods of teaching, partly with moral education and training of character, we are mainly concerned with psychology and ethics. In education, at any rate, the effect of psychology has been great and beneficent'.¹³² For example - the old idea of discipline was simple. A child was ordered to

131. Ibid., pp. 21-22.

132. Ibid., p. 24.

do something he disliked, or abstain from something he liked. When he disobeyed he suffered physical chastisement or in extreme cases, solitary confinement on bread and water. But the modern educationists like Russell do not simply eschew discipline; they secure it by new psychological methods. The old idea was that the child who could not possibly wish to learn, could only be compelled to learn by terror. It was due to lack of skill in pedagogy. In modern times, by dividing what has to be learnt - for instance, reading and writing - into suitable stages, every stage can be made suitable to the average child. And when children get to do what they like, there is no need for external discipline. The modern psychological criminologists believe that the impulse to crime, in most cases, can be prevented from developing by suitable education. Russell's idea that character building should be a matter of early education to a much greater extent, is the outcome of his belief in psychological discoveries.

EDUCATION OF AN INDIVIDUAL :

Before considering anything else regarding the nature of education we must have some concept of the kind of person we wish to produce. Only then we can have any definite opinion about the education which we may consider best. Now the question arises whether education should train good individuals or good citizens ? The person having Hegelian tendencies would answer that there can be no antithesis between the good citizen and the good individual. The good individual is one who ministers to the good of the whole and the good of the whole is a pattern made up to the good of individual. But as a metaphysical truth, this

thesis is neither accepted nor rejected by Russell. He accepts that 'In practical daily life, the education which regards a child as an individual is very different from that which results from regarding him as a future citizen. The cultivation of the individual mind is not, on face of it, the same thing as the production of a useful citizen'.¹³³ Russell supports his statement by giving an example of Goethe, who was a less useful citizen than James Watt, but, as an individual may be reckoned superior. On the basis of these examples it can be concluded that the cultivation of the individual and the training of the citizen are different things. So the education needed for the training of the individual must be different from the education needed for the cultivation of a citizen.

Keeping in view the need of time Russell emphasised that the 'most vital need of the near future will be the cultivation of a vivid sense of citizenship of the world. Once the world as a single economic and political unit has become secure, it will be possible for individual culture to revive'.¹³⁴ In the end Russell concludes : "Considered subspecies aeternitatis, the education of the individual is to my mind a finer thing than the education of the citizen; but considered politically, in relation to the needs of the time, the education of the citizen must, I fear, take the first place".¹³⁵

133. Bertrand Russell : Education and the Social Order, Unwin Paperbacks, George Allen & Unwin Ltd., 1977, p. 9.

134. Ibid., p. 19,

135. Ibid., p. 20.

UNIVERSAL AIMS OF EDUCATION :

At all times education has had a twofold aim, namely instruction and training in good conduct. But the conception of good conduct varies. For example, Dr. Arnold wanted 'humbleness of mind, a quality not possessed by Aristotle's 'magnanimous man'. Similarly Neitzche's Ideal is not that of Christianity, nor is Kant's. Whereas Christ asks us to love, Kant teaches us that no action of which love is the motive can be truly virtuous. Even people agree as to the ingredients of a good character may differ as to their relative importance. Some persons may emphasise courage and others may give importance to honesty. Some people, like the elder Brutus, will put loyalty to the State above family affection; others like Confucious, will place family affection at the first place. All these diversities will produce differences as to education. That is why it becomes utterly important that we must have a somewhat clear image of the kind of person we wish to produce. It is only after that that an educator can determine the aims of education and produce results accordingly. Most of the time, educators have been successful in producing results which they aimed at. Russell has produced some examples after performing the historical analysis of educational aims in different countries. These are the examples of Chinese literati, the Athenians, the Jesuits, Dr. Arnold, and the men who direct the policy of American public schools. All of them, in their various ways, have been highly successful. The results aimed at in the different cases were utterly different, but in the main the results were achieved'.¹³⁶

136. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 33.

If one goes through the Chinese education, he may notice that in some respects, traditional Chinese education was very similar to that of Athens in its best days. Athenian children were made to learn Homer by heart from beginning to end; similarly Chinese students were made to learn Confucious classics. Again, Athenians were taught a kind of reverence for the Gods which consisted of outward observances, and put no barrier in the way of independent intellectual speculations. In the same way the Chinese were taught specific rites which were connected with ancestor-worship, but by no means were obliged to have the beliefs which the rites would seem to imply. An easy and sceptic attitude was expected of an educated adult : anything could be discussed, but it was considered a little vulgar to reach very positive conclusions. The Athenians and the Chinese alike had a wish to enjoy life, and had a conception of enjoyment which was refined by an exquisite sense of beauty.

Despite so many similarities, there were great differences between the two civilizations. The Greeks were energetic and the Chinese were lazy. The Greek civilization destroyed itself, but the Chinese civilization could only be destroyed from without. Chinese education produced stability and art, but it failed to produce progress or science. The reason for this, according to Russell, 'may be taken as what is to be expected of scepticism. Passionate beliefs either produce progress or disaster, not stability. Science, even when it attacks traditional beliefs, has its own beliefs, and can scarcely prosper in an atmosphere of literary scepticism'.¹³⁷

137. *Ibid.*, p. 35.

About four or five decades ago in Japan, the aim of education was to produce citizens who should be devoted to the State through the training of their passions, and be useful to it through the knowledge they had acquired. The another thing was the Shinto religion, to which nobody could question, not even the university professors. There was an equal ethical tyranny; nationalism, filial piety, Mikado-worship etc., should not be called in question, and therefore many kinds of progress were scarcely possible. "The great danger of a cast-iron system of this sort", says Russell, "is that it may provoke revolution as the sole method of progress. This danger is real though not immediate, and is largely caused by the educational system".¹³⁸

If a comparison is made, it can be seen that there is a defect in modern Japan opposite to that of China. Whereas the Chinese literati were too sceptical and lazy, the products of Japanese education are likely to be too dogmatic and energetic. According to Russell, "Neither acquiescence in scepticism nor acquiescence in dogma is what education should produce. What it should produce is a belief that knowledge is attainable in a measure, though with difficulty; that much of what passes for knowledge, at any given time, is likely to be more or less mistaken, but that the mistakes can be rectified by care and industry..... Knowledge, like other good things, is difficult, but not impossible; the dogmatist forgets the difficulty, the sceptic denies the possibility. Both are mistaken, and their errors, when widespread, produce social disaster".¹³⁹

138. Ibid., p. 36.

139. Ibid., p. 36.

Like the modern Japanese, the Jesuits made the mistake of subordinating education to the welfare of an institution - the Catholic Church. Their main concern was not to do the good of any particular pupil, but to make him a means to the good of the Church. Dr. Arnold's system of education, which has remained in force in English public schools for quite a long time, had another defect, that it was aristocratic in nature. The aim was to train men for positions of authority and power. In order to keep the aristocracy alive, certain virtues were imparted to the pupils at school. But now the complexities of the modern world increasingly require intelligence, and Dr. Arnold sacrificed intelligence to virtue.

Similarly, American public schools sacrificed intelligence of its pupils for American patriotism. The American public schools have achieved a great task, which was never attempted earlier on a large scale; that was the task of transforming a heterogeneous gathering of mankind into a homogeneous nation. But during this process, says Russell, the American Public Schools did great harm to its pupils. They were taught exclusively an American patriotism, which developed a feeling of hatred in its pupils for other great nations. A contempt for genuine excellence was instilled in them. Whereas, according to Russell, 'the intellectual level in Western Europe and the artistic level in Eastern Europe are, on the whole, higher in America. Throughout Western Europe, except in Spain and Portugal, there is less theological superstition than in America. In almost all European countries the individual is less subject to herd domination than in America; his inner freedom is greater even where his political freedom

is less. In these respects, the American public schools do harm. The harm, as with the Japanese and the Jesuits, comes from regarding the pupils as means to an end, not as ends in themselves'.¹⁴⁰

Russell is of view that pupils should be regarded as ends, not as means. He further adds that 'neither character nor intelligence will develop as well or as freely where the teacher is deficient in love; and love of this kind consists essentially in feeling the child as an end'.¹⁴¹ But Russell does not stop here only. He further extends his views. In his words, "It is not enough that the educator should love the young, it is necessary also that he should have a right conception of human excellence".¹⁴² There may be people who love the whole mankind but may have a wrong conception of what constitutes the good life. Russell gives us an idea of what he considers excellent in men and women. He suggests that 'we must first make a distinction between the qualities which are desirable in a certain proportion of mankind, and others which are desirable universally'.¹⁴³ At this stage he wishes to consider only those characteristics which are universally desirable.

Development of Ideal Character : Development of ideal character has been universally accepted as one of the main aims of education. Russell takes

140. Ibid., p. 39.

141. Ibid., p. 40.

142. Ibid.

143. Ibid., pp. 40-41.

four characteristics as important which jointly form the basis of an ideal character. These are vitality, courage, sensitiveness and intelligence.¹⁴⁴ He has a firm belief that by proper physical, emotional, intellectual care of the young these qualities would be made very common.

Vitality : According to Russell 'vitality is rather a more physiological than a mental characteristic which is presumably always present where there is perfect health'.¹⁴⁵ It tends to increase as the years go by, and gradually decreases as old age approaches. But in various children vitality quickly rises to a maximum point before they reach school age, and then tends to be diminished by education. Regarding the usefulness of vitality, Russell says that 'vitality heightens pleasure, and diminishes pains. It promotes interest in the outside world; it also increases the power to work hard. Above all, it is a safe-guard against envy, because it makes one's own existence pleasant'.¹⁴⁶ Although vitality may also become the source of many bad qualities, but many of the best qualities are compatible with its absence. Russell takes Newton and Locke as his example : "Both these men, however, had irritabilities and envies from which better health would have set them free. Probably the whole of Newton's controversy with Leibniz, which ruined English mathematics for over a hundred years, would have been avoided if Newton had been robust and able to enjoy ordinary pleasures. In spite of its limitations,

144. Ibid., p. 41.

145. Ibid.

146. Ibid., p. 42.

therefore, I reckon vitality among the qualities which, it is important that, all men should possess".¹⁴⁷

Courage : Courage is the second quality which Russell thinks of immense importance for the development of ideal character. According to Russell 'Courage has several forms and all of them are complex. Fearlessness is one form of courage. Absence of fear is one thing, and the power of controlling fear is another. Again the fear is of two types - rational and irrational. Psychologists believe that 'Irrational fear plays an extraordinary large part in the instinctive and emotional life of most people. In its pathological forms, as persecution mania, anxiety complex or what not, it is treated by alienists. But in milder form it is common among those who are considered sane'.¹⁴⁸

Now the question arises, should we deal with fear by means of repression or should we find some other radical cure ? Russell answers that 'when the method adopted is repressive, it entails the evil usually associated with that practice. Shame and disgrace have always been potent weapons producing the appearance of courage; but in fact they merely cause a conflict of terrors, in which it is hoped that the dread of public contamination will be the stronger..... Fear should be overcome not only in action, but in feeling; and not only in conscious feeling, but in the unconscious as well'.¹⁴⁹

147. Ibid.

148. William Stern : Psychology of Early Childhood, George Allen & Unwin Ltd., London, 1924, Chap. XXXV.

149. Bertrand Russell : On Education, Unwin Paperbacks, George Allen & Unwin Ltd., 1976, p. 44.

In order to possess the kind of courage which is not achieved by the method of repression, a number of factors must be combined. According to Russell 'to start with the humblest : health and vitality are very helpful, practice and skill in dangerous situations are very desirable. But when we consider universal courage, something more fundamental is needed. That is, a combination of self-respect with an impersonal outlook on life. To begin with self-respect : some men live from within, while others follow what is said and felt by their neighbours. The latter can never have true courage : they must have admiration, and are haunted by the fear of losing it.'¹⁵⁰

Russell has just now admitted that an impersonal outlook on life is required for the highest courage. Russell points out certain things found in human nature which take us beyond self without effort. The commonest of these is love, which in some persons is so generalised that they can embrace the whole human race. Others are knowledge and art. Russell announces that 'the perfection of courage is found in the man of many interests, who feels his ego to be but a small part of the world, not through despising himself, but through valuing much that is not himself. This can hardly happen except when instinct is free and intelligence is active. From the union of two grows a comprehensiveness of outlook; and to such an outlook personal death appears a trivial matter. Such courage is positive and instinctive, not negative and repressive. It is courage in this sense that I regard as one of the major

150. *Ibid.*, p. 45.

Ingredients in a perfect character'.¹⁵¹

Sensitiveness : Sensitiveness is the third quality, which Russell thinks, is important in character building. He defines sensitiveness in terms of emotions. He writes, "A purely theoretical definition would be that a person is emotionally sensitive when many stimuli produce emotions in him; but taken thus broadly the quality is not necessarily a good one. If sensitiveness is to be good, the emotional reaction must be in some sense appropriate mere intensity is not what is needed".¹⁵² For example - every child loves praise and hates blame. In most cases the wish to be thought well of remains one of the strongest motives throughout life. It is a very valuable stimuli to pleasant behaviour, and works as a check upon impulses of greed. If we were wiser enough in our admirations, it might prove to be much more valuable. But if the most admired heroes are those who have killed a large number of people, love of admiration alone can not be adequate to the good of life.

'The next step in the development of a desirable form of sensitiveness', says Russell, 'is sympathy'.¹⁵³ At first there is a purely physical sympathy which affords the basis for further developments in this direction. There are two enlargements which are needed to the sympathetic attitude in children. Firstly, to feel sympathy even when the sufferer is not an

151. Ibid., pp. 46-47.

152. Ibid., p. 47.

153. Ibid., p. 48.

object of special affection; secondly, to feel it when the suffering is merely known to be occurring, not sensibly present. 'The second of these enlargements', says Russell, 'depends largely upon intelligence'.¹⁵⁴ A person may feel sympathy with suffering which is portrayed touchingly in a good novel; on the other hand, it may enable a man to be moved emotionally by statistics only. This capacity for abstract sympathy, though, is very important but it is very rare. It has been seen that people think war as a dreadful phenomenon only then when their near and dear is mutilated, otherwise they do not think of it as dreadful. Similarly, a person who is full of kindness in all personal dealings may derive his income from incitement to war or from the torture of children in under-developed countries. Russell feels that all these common phenomena happen due to the fact that sympathy is not stirred, in most people, by a merely abstract stimulus, and that an education producing sensitiveness to abstract stimuli would wipe out a large proportion of the evils that exist in the modern world today.¹⁵⁵

Cognitive sensitiveness, according to Russell, is practically the same thing as a habit of observation, and this is more naturally considered in connection with intelligence.¹⁵⁶ Thus we come to the final and very important quality which is necessary for the proper development of character, namely, intelligence.

154. Ibid., p. 48.

155. Ibid., p. 49.

156. Ibid.

Intelligence : Traditional morality has placed intelligence at very low level. The Church led men to think that nothing matters in life except virtue, and that virtue consists in not doing certain activities arbitrarily labelled as 'sin'. Russell has opposed this traditional view and said that 'Intelligence does more good to man than an artificial conventional 'virtue' does'.¹⁵⁷ When he speaks of 'intelligence', he means both, actual knowledge and receptivity to knowledge. These two are closely related.¹⁵⁸

As regards the acquiring of intelligence, Russell believes that it is impossible to train intelligence without imparting information, or at any rate causing knowledge to be acquired.¹⁵⁹ He has a firm belief that our modern complex world can not subsist without intelligence and can make a very little progress in its absence. Therefore, he regards 'the cultivation of intelligence, as one of the major aims of education'.¹⁶⁰

The instinctive foundation of the intellectual life is curiosity. Russell reveals that 'intelligence demands an alert curiosity, but it must be of a certain kind. Curiosity is properly inspired by a genuine love of knowledge'.¹⁶¹ Different kinds of animals, machines, thunderstorms, lightning and all types of manual work, arouse the curiosity of children. The impulse of curiosity grows weaker with the advancing years. And with the death of curiosity, it can be said, that active intelligence has also

157. Ibid.

158. Ibid.

159. Ibid., p. 50.

160. Ibid.

161. Ibid.

died. Curiosity lessens in intensity, and in extent after childhood it may improve in quality for a long time. If curiosity is to be fruitful, says Russell, 'it must be associated with a certain technique for the acquisition of knowledge. There must be habit of observation, belief in the possibility of knowledge, patience and industry. These things will develop themselves, given the original fund of curiosity and the proper intellectual education'.¹⁶²

Russell wants to emphasise more and more upon intelligence, because he thinks that our intellectual life, today, is only a part of our activity. Since curiosity is continuously falling into conflict with other passions and desires, there is need of certain intellectual virtues, for example, open-mindedness. We do not want to change ourselves and accept new truth both from habit and from desire. What we have believed for a number of years, we do not want to disbelieve it. 'Therefore, open-mindedness', Russell thinks, 'should be one of the qualities that education should aim at and develop it in children'.¹⁶³ But again Russell reminds us that 'courage is essential to intellectual probity, as well as to physical heroism'.¹⁶⁴

Co-operation : Besides these four qualities, Russell has also emphasised the importance of co-operation in the education of a child. Because

162. Ibid., p. 51.

163. Ibid., p. 52.

164. Ibid., p. 52.

everyone of us likes to stand well with those people whom we feel to be the group with which we wish to co-operate. This is quite a natural thing, because we cannot obtain any of the pleasures of life without co-operation. Are we to acquiesce in this desire for co-operation with a crowd, or shall our education try to weaken it? Russell answers these questions by saying, "I think myself that the desire to please and to co-operate should be strong and normal, but should be capable of being overcome by other desires on certain important occasions".¹⁶⁵ Otherwise the education of young children would become a difficult task to achieve, if they did not desire the good opinion of their parents and teachers.

In the end Russell concludes that 'a community of men and women possessing vitality, courage, sensitiveness and intelligence, in the highest degree that education can produce would be very different from anything that has hitherto existed. Very few people would be unhappy. The main causes of unhappiness are : ill-health, poverty, and unsatisfactory sex-life. All of these would become very rare. Good health could be almost universal. Poverty, since the industrial revolution, is only due to collective stupidity. Sensitiveness would make people wish to abolish it, intelligence would show them the way, and courage would lead them to adopt it'.¹⁶⁶

Russell has also emphasised the need of these qualities in developing the character of women. He knew that in traditional education fear has been thought the only way to make women virtuous, and they have been deliberately taught to be cowards, both physically and mentally. He wants that the aim of education should be to produce fearless women and that

165. Ibid., p. 53.

166. Ibid., p. 55.

one generation of fearless women can transform the world, by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate and free'.¹⁶⁷

INTELLECTUAL DEVELOPMENT :

Time period of building up of character, according to Russell, should be a matter of the early years of a child's life. It ought to be almost complete by the age of six.¹⁶⁸ It is assumed by Russell that a boy or girl who has been given the right early training ought to have habits and desires which will lead him in the right direction if proper care is taken with the environment. Russell says that he is quite convinced that, 'if children upto the age of six have been carefully handled, it is best that school authorities should lay stress upon purely intellectual development and should rely upon this for the further development of character'.¹⁶⁹

Russell wants that instruction imparted for the development of intelligence as well as for character should not be influenced by moral considerations. The knowledge should be imparted for an intellectual purpose, not to prove some moral or political conclusions. The purpose of teaching should be partly to satisfy the pupil's curiosity and partly to make him able to satisfy his curiosity for himself.

Although improvement of character should not be the aim of instruction, there are certain qualities which are very essential to the successful

167. Ibid.,

168. Ibid., p. 156.

169. Ibid.

pursuit of knowledge; they may be called intellectual virtues which should result from intellectual education; but they should result as needed in learning, not as virtues pursued for their own sake. Among such qualities the chief seem to Russell : Curiosity, open-mindedness, patience, industry, concentration, and exactness.¹⁷⁰

Curiosity and open-mindedness have already been dealt with in quite detail in previous pages. The power of concentration is a valuable quality, which few people acquire except through education. According to Russell 'there are three qualities which distinguish perfect concentration : it should be intense, prolonged and voluntary'.¹⁷¹ Intensity may be illustrated by the story of Archimedes, about whom it is said that he has never noticed when the Romans captured Syracuse and came to kill him, because he was absorbed in a mathematical problem. To be able to concentrate on the same matter for a long time is important to difficult achievement. Although, it is always easy to concentrate on an object of interest, but to be really valuable the concentration must also be within the control of the will. 'The control of attention by the will has been a prominent feature of old fashioned education which Russell admires the most and shows his doubt whether modern methods are as successful in teaching a man to endure voluntary boredom and warns us, if this deficiency does exist in modern educational practice, it is by no means irremediable'.¹⁷²

170. Ibid., p. 158.

171. Ibid., p. 160.

172. Ibid., pp. 160-161.

Patience and Industry must be the outcome of a good education. The children should be taught about such beliefs that 'knowledge is difficult but not impossible'. In Russell's view 'the best method to secure these qualities is, to stimulate the ambition required for overcoming difficulties, which can be done by grading the difficulties so that the pleasure of success may at first be won fairly easily. This gives experience of the rewards of persistence, and gradually the amount of persistence required can be increased'.¹⁷³

Exactness, like the voluntary control of attention, is a matter to which educational reformers tend to pay very little attention. In Russell's view, 'the acquisition of exact knowledge is apt to be wearisome, but it is essential to every kind of excellence and this fact can be made obvious to a child by suitable methods'.¹⁷⁴ There are various kinds of accuracy which Russell has pointed out, namely muscular accuracy, aesthetic accuracy, accuracy as to the matter of fact and logical accuracy.¹⁷⁵ Muscular accuracy includes well articulated speech, good writing, and correct performance on a musical instrument. Aesthetic accuracy is difficult to explain. It has to do with the appropriateness of a sensible stimuli for the production of emotion. Acting, singing and dancing seems to Russell the best methods to develop aesthetic precision.

173. Ibid., p. 161.

174. Ibid.

175. Ibid., p. 162.

Drawing is less good because it is likely to be judged by its fidelity to the model, not by aesthetic standards. Accuracy as a matter of fact is very boring when pursued on its own account. For example-learning the dates of the kings, or the names of the countries and their capitals, is really a terror of childhood. Russell suggests that 'subjects like, geography and history, should be taught on the cinema'.¹⁷⁶ Logical accuracy is a late acquisition, and should not be forced upon young children.

THE USE OF LEISURE :

How should children use their leisure-time ? Bertrand Russell in addressing to this question, begins with a quixotic title namely, 'In Praise of idleness'. We have been taught to believe that virtue inheres in work; Russell tells us that virtue, on the contrary, resides in leisure; 'the road to happiness and prosperity lies in an organized diminution of work'.¹⁷⁷ He has severely criticized the ideal- which says that 'work is worship'. According to Russell this ideal has not proved beneficial for human beings in any way. Followers of this principle are always busy thinking about their self-protection only. They work day and night to earn their bread and butter. The bad effect of too much work is that people feel tired and exhausted which affects their working efficiency. Russell believes that modern technology is fully capable of producing a high standard of living for all. The machines do the major work and that a man should not be rewarded for his presumed virtue

176. Ibid., p. 164.

177. Bertrand Russell : In Praise of Idleness, George Allen & Unwin Ltd., London, 1960, p. 12.

but rather for his efficiency in production, which is only possible if one gets leisure time, away from work. Too much work does not provide happiness to a person. He gets real pleasure in spending some time with his friends, family members and in entertainment.

Herbert Spencer, a famous educational philosopher, has divided the activities of a person's life, into five parts - direct activities for self-protection, indirect activities for self-protection, nurturing the children, citizenship, and leisurely activities. According to him, 'the proper use of leisure is beneficial for a successful life'.¹⁷⁸ Similarly Bertrand Russell has also said that 'the aim of education is to induce such desires in a person, so that he becomes able to enjoy his leisure'.¹⁷⁹ For this purpose such activities as - acting, dancing, singing, debates, travelling, mountaineering, sports, drawing-competition etc., should be encouraged. Russell does not wish the famous dictum of Francis Bacon to be taken too seriously, not universally; knowledge may be power but it may also be fun. If leisure were used for purposes of non-purposeful knowledge, we should at once be on the trail of a kind of leisure which would soften the hard heart of the world. He wants an architecture, especially pertaining to homes, which will be appropriate for the leisure of all members of the family group.

178. Herbert Spencer : Education, Watts & Co. Ltd., London, Thinkers Library, 1949, p. 35.

179. Bertrand Russell : In Praise of Idleness, George Allen & Unwin Limited, London, 1960, p. 15.

PROPAGANDA AND TRUTHFULNESS :

Russell has defined propaganda as 'any attempt by means of persuasion to enlist human beings in the service of one party to any dispute'.¹⁸⁰ In education also, propaganda has a vital part to play. No adult can avoid expressing his aversions and preferences in the presence of the young. Now, the question an educator has to face, is not whether there shall be any propaganda in education, but how much, how organised, and of what kind of propaganda is required. He has also to think whether at some stage during education, an attempt should be made to free youngsters, as far as possible, from the influence of propaganda by giving them some methods to arrive at impartial judgements. Before settling these issues, an educator has to go through many other aspects of propaganda and the role they play in the lives of people and the education of their children.

Universal education has enormously increased the opportunities of propaganda. Among literate people, the power of reading make them susceptible to the influence of Press. For example, people who had learnt to read, but had learnt nothing else, could be very easily influenced by stories of atrocities of war. That was the reason, the second world war was felt more bitterly than previous wars.

According to Russell, 'the main forms of propaganda are three : propaganda for political parties, for creeds, and for nations'.¹⁸¹ Creeds

180. Bertrand Russell : Education and Social Order, Unwin Paperbacks, George Allen and Unwin Ltd., London, 1977, p. 133.

181. Ibid., p. 134.

and nations are considered proper matters for propaganda in schools. For example, Roman Catholics prefer to have their children educated in Roman Catholic schools. Similarly, every nation causes a spirit of patriotism to permeate the State schools and considers it one of the most important part of the education of its citizens. Although, under communism, nationalism is not taught, but there is a very intense propaganda for communism.

It has been observed that propaganda is usually successful in its object. Russell writes, "If propaganda is to succeed, it must inculcate something which makes some kind of instinctive appeal; in that case, it can enormously increase the virulence of group feeling. Where some hatred already exists, it can intensify it; where some superstitious feeling lurks, it can seize hold of it and make it dominant; where a love of power is dormant, it can awaken it. It all is based upon emotions".¹⁸² Propaganda may also be concerned with values. In practice, the methods employed in ethical propaganda are also emotional, not intellectual.

But in Russell's view, emotional propaganda usually proves to be dangerous. For example, in the first place, it is just as easily used in bad cause as in a good 'one and perhaps more easily.¹⁸³ Secondly, emotional propaganda tends to close the mind to argument.¹⁸⁴ It is seldom that any religious creed has been successfully combated by logic. Russell

182. Ibid., p. 135.

183. Ibid., p. 138.

184. Ibid., p. 139.

has emphasised that 'it is desirable that reason should play a larger part than it does, in determining men's convictions, or absence of convictions, on such matters as dogmatic religion deals with.... The propaganda that attaches emotions, especially praise or blame, to belief or disbelief in certain propositions, is an obstacle to the scientific spirit, and therefore, to civilization'.¹⁸⁵

One more suggestion Russell gives, which may be useful for youngsters, is to extract the truth from an ex-parte state-propaganda. He suggests that 'youngsters should be exposed to propaganda from opposite sides on important vexed questions. They should be encouraged to think about those questions upon which contemporary events turn and discuss them from every point of view. This would be a real preparation for taking part in a democracy and would teach the difficult art of extracting the truth from an ex-parte state propaganda'.¹⁸⁶

In the end, Russell highlights one of the most important task of education which probably is one of the most neglected one also, which teaches 'how to reach true conclusions on insufficient data'.¹⁸⁷ For example, even the successful man of science makes a guess which afterwards is verified. This, Russell suggests, 'requires the scientific absence of bias and power of hypothetical thought, but it also requires the quality which is widely called 'judgement'. In order to develop and improve this quality in youngsters, at some stage in their education, they ought to

185. Ibid., pp. 139-140.

186. Ibid., p. 140.

187. Ibid., p. 141.

be taught political judgement by listening to eloquence known in advance to be misleading, by reading partisan statements about past events and trying to infer what really happened, and so on. All this is the opposite of propaganda; it is the technique for rendering men immune to propaganda'.¹⁸⁸

In the end Russell concludes that opinion can be true and false, not merely useful and harmful; and where matters of fact are concerned, it is easier to know whether an opinion is true than whether it is useful; and that as a general rule it is more useful to believe what is true than what is false. That is why it should be one of the purposes of education to teach the young to reach the correct conclusions wherever possible.

TO ESTABLISH PEACE AND INTERNATIONALISM AS ONE OF THE AIMS OF EDUCATION :

The two great wars have made it clear that it is impossible to produce a secure integration and peace in the lives of a single community while the relation between two civilized countries are governed by aggressiveness and suspicion. For this reason any really powerful movement of reform will have to be integration. Therefore, the aim of education should be to elicit and fortify these impulses.

Russell has been an eye-witness of two great world wars and also sensed its after effects. He saw people in anguish and misery. During

188. Ibid.

war-period he delivered lectures in favour of peace. In 1936, Russell's book 'Which Way to Peace' was being published; in which he has emphasised the need for peace. According to him 'for the establishment of permanent peace, besides some economic and political conditions, there are some psychological conditions which should be fulfilled. This should be the aim of physical, moral as well as intellectual education, that it should discourage such kind of character building which encourage people to draw pleasure from violence and war'.¹⁸⁹

Fear is one psychological reason which encourages people for war and violence. Fear is the genesis of such emotions as - suspicion, hatred and jealousy. According to Russell 'fear is the worst quality a person may possess'.¹⁹⁰ Great nations are busy in collecting armaments only due to this fear. It has been seen that perilous rivalries of national states are accompanied by a furious competition in armaments. Besides this competition, love and jealousy are other psychological reasons which may be said the cause of war and violence.¹⁹¹ As far as only competition is concerned, it is good for social services, scientific innovations and artistic achievements, but it proves to be harmful in making efforts to collect material goods for physical comforts. That is why the feeling

189. Bertrand Russell : Which Way to Peace, Michael Joseph Ltd., London, 1936, p. 179.

190. Bertrand Russell : New Hopes for a Changing World, George Allen & Unwin Ltd., 1960, p. 166.

191. Bertrand Russell : Road to Freedom, Kitabistan, Allahabad, 1946, p. 167.

of competition should be encouraged for creative purposes only.

The feeling of jealousy gives birth to restlessness and destruction. Russell has condemned jealousy because it is the cause of war and it should be given up for the establishment of peace.¹⁹² Similarly, love for power is also a cause of war. In order to possess power people get involved into wars and encourage exploitation, cruelty and violence. According to Russell, education should be such as to give right direction to this feeling of love for power. In early childhood, the foundation for peace should be laid down in boys and girls. If in childhood, the use of punishment, force and cruelty upon children may be avoided, the children may turn-up into peace-loving adults.

In order to develop the love for peace and internationalism in children, scientific attitude is very essential. For the development of scientific attitude three main elements are very important. Firstly, the person must have a control on his feelings, desires, and emotions. Secondly, he should have a respect for truth, and thirdly, he must have a neutral attitude, free from prejudices.¹⁹³ The persons having scientific attitude would not be superstitious and self-centred. They will be broad-minded and will have an insight to judge right and wrong. Such kind of people would be quite tolerant, fair, and intellectually honest. Only such kind

192. Bertrand Russell : The Conquest of Happiness, George Allen and Unwin Ltd., London, 1948, p. 85.

193. Bertrand Russell : Mysticism and Logic, George Allen & Unwin Ltd., London, 1963, p. 38.

of people may help in achieving this educational aim of peace and Internationalism.

Although, narrow patriotism produces a great obstacle in the way of Internationalism, but taken separately it is a good thing. Regarding the teaching of patriotism in schools, Russell says, "Patriotism in intention and in the thought of those who advocate it, is a thing which is very largely good. Love of home, love of one's native country, even a certain degree of pride in its historical achievements, in so far as these are deserving of pride, is not to be deprecated".¹⁹⁴ But patriotism is a complex sentiment. It is partly concerned with actual love of the soil and of familiar surroundings, and partly with something similar to an extended love of family. It is a feeling for one's own country, not against other countries. In its primitive form, it is found among those countrymen who reside in rural areas. The town-dwellers, who are continuously changing their habitation, are likely to develop an artificial sentiment which is the product of their education and newspapers. This type of sentiment is very harmful.

Teaching of patriotism, almost always, becomes narrow in its message. For example, the flag is the symbol for the nation in its material capacity. But it suggests battle, war, conquest and deeds of heroism. Only these deeds that the flag calls upon us to admire. Poets, dramatists and great writers do not construct their writings under the flag. Governments allow

194. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 86.

the teaching of patriotism to force people to obey their orders. According to Russell, this narrow feeling of patriotism may destroy the whole civilization. Teaching of hatred, which is a necessary part of nationalistic education, is in itself a bad thing. But over and above all these, there is purely intellectual objection that the teaching of nationalism in schools involves the teaching of false proposition. In almost every country of the world, the children are taught that their country is the best and that in every country except one this proposition is false, Russell says, that 'instruction is better when it teaches the truth than when it teaches falsehood'.¹⁹⁵ He has also emphasised that history should be taught in exactly the same way in all the countries of the world. He also prefers world history rather than national history. It should emphasise the matters related to cultural importance rather than wars. If wars must be taught, they should not be taught from the point of view of the conqueror, and of heroic deeds. Children should be made to feel the plight of the homeless in devastated regions and should be made aware of all the cruelties and injustices for which war affords an opportunity. The pupils should be taught that no nation has a right to go against humanism.

CURRICULUM

Curriculum planing and methods of teaching are intimately connected, because if better methods of teaching are evolved, it is possible that the pupils will learn more. But, according to Russell, 'even more can be

195. Ibid., p. 89.

learned if the pupils wish to learn than if they regard work as a bore'.¹⁹⁶ So the curriculum must be suitable as well as interesting for the pupils. In order to achieve the educational objectives, a carefully planned curriculum is a must. This is the reason why many educational philosophers have given their valuable ideas regarding the planning of a suitable curriculum for the pupils of different age groups. Bertrand Russell has also thought about curriculum construction. To the question 'what should be taught', he answers, "When we consider what an adult ought to know, we soon realise that there are things which everybody ought to know, and other things which, it is necessary that, some should know, though others need not. Some must know medicine, but for the bulk of mankind it is sufficient to have an elementary knowledge of physiology and hygiene. Some must know higher mathematics, but the bare elements suffice for those to whom mathematics is distasteful".¹⁹⁷

THE SCHOOL CURRICULUM :

According to Russell the main things taught at school, specially before the age of fourteen, should be those that everyone ought to know; except some specific cases, specialization should be a matter of later years. However, at this stage, education should aim at, to discover special aptitude in boys and girls. It will be helpful in determining where they exist, and they may be developed in the later years. Once we have

196. Bertrand Russell : On Education, Unwin Paperbacks, George Allen & Unwin Ltd., London, 1976, p. 169.

197. Ibid.

decided what everyone ought to know, we have to decide the order in which subjects are to be taught. While deciding the order, one should be guided by the principle of relative difficulty, teaching the easiest subjects first in order. Russell writes, "To a great extent these two principles determine the curriculum in the early school years".¹⁹⁸

According to Russell's assumption, by the time a child is five years old, he is able to read and write. So it should be the business of Montessori school or other nursery schools to devise methods for further improvement. In these schools, the children should learn a certain kind of accuracy in sense-perception. They should also be given training in singing and dancing and the rudiments of drawing. The another very important thing which children might learn, is the power to concentrate upon some educational occupation in the midst of many other children. Along with the teaching of counting, measuring, and drawing, they should be given some elementary knowledge of science also. He should learn how to plant seeds and take care of plants and animals. "Of course", says Russell, "the child will not be very perfect in these respects at five years old, and will need further teaching in all of them for some years to come. I do not think that anything involving severe mental efforts should be undertaken before the age of seven, but by sufficient skill, difficulties can be enormously diminished".¹⁹⁹

198. *Ibid.*, p. 170.

199. *Ibid.*

SUBJECTS TO BE TAUGHT TO CHILDREN BEFORE FOURTEEN :

Russell has produced a list of subjects and other activities which should be included in the school curriculum for the children upto the age of fourteen years.

Arithmetic : "Arithmetic is a bugbear of childhood", says Russell, ".....but if it is tackled gradually and carefully, as it is by means of the Montessori apparatus, there is no need of the sense of blank despair which its mysteries used to inspire".²⁰⁰ Although, arithmetic is the most difficult subject to fit into a curriculum of early school, intended to be interesting; nevertheless, a certain degree of proficiency in it is desirable for practical reasons. Arithmetic is a subject which affords also the natural introduction to accuracy because the answer to a sum will either be right or wrong, but never be 'interesting' or 'suggestive'. This is the reason why Russell has accepted arithmetic as one of the most important subjects in early education of the child, quite apart from its practical utility. Russell suggests that while teaching mathematics, its difficulties should be carefully graded and spread out thin, and too much time at a stretch should not be given to them.

History and Geography : History and geography are other subjects which should also be taught at this stage. Both these subjects are quite boring for the youngsters and might be made interesting to very young children. For example - geography may be made interesting to children if it is

200. Ibid.

associated with the idea of travel.

Although the knowledge of geographical facts is quite useful, it has no intrinsic intellectual value. In Russell's view, if geography is taught by the help of pictures and tales about travellers, mainly by the cinema showing what the traveller sees on his journey, it will prove to be quite useful for developing the power of imagination in children. Children will come to know that there are different types of countries, and that due to the difference in climatic conditions, people also differ, their way of living and food habits also get influenced. About the usefulness of such a kind of knowledge, Russell writes, "This kind of knowledge diminishes the tyranny of familiar surroundings over the imagination, and makes it possible in later life to feel that distant countries really exist, which otherwise is very difficult except by travelling. For these reasons I should give geography a large place in the teaching of very young children".²⁰¹ Later on, children should be given some books which have pictures, maps and elementary information about little parts of the world; and should be asked to write short essays about the distinct qualities of various countries.

The method which is applied to geography, may even be more practically applied to history, but at a little more advanced stage, because children do not have sense of time in the beginning. Russell suggests that teaching of history can be started at about five years of age. In the beginning, stories of eminent men may be illustrated, and their pictures

201. Ibid., pp. 171-172.

must also be shown to the children. By the time a child is six years old he should be ready to study an outline of world-history, which should also be taught with necessary simplifications, and with pictures, or the cinema if possible. The teaching of world-history should be treated, more or less on Mr. H.G. Wells's lines.

In Russell's view there are two aspects which seem very interesting to pupils while teaching history: first is the general pageant and procession from geology to man, from savage man to civilized man; and second is the dramatic story-telling interest of incidents which have a sympathetic hero.²⁰² Russell also suggests that 'while teaching history we should keep in our minds, as a guiding thread, the conception of gradual chequered progress, perpetually hampered by the savagery which we inherit from the brutes, and yet are gradually leading on towards mastery of ourselves and our environment through knowledge. The conception is that the human race as a whole, fighting against chaos, exists in an outer world and the darkness within the self, and that the tiny lamp of reason is growing gradually into a big light by which the darkness of night will be dispelled. The divisions of races, nations and creeds should be taken as follies distracting us in the battle against Chaos and Old Night, which is our one human activity in true sense'.²⁰³

After illustrating the theme to the children, it should be shown, how a savage man cowering in the cold, is gnawing at the raw fruits

202. Ibid., p. 172.

203. Ibid., pp. 172-173.

of the earth. Children should also be shown the discovery of fire and its uses, and how the agriculture in the Nile Valley began, and the domestication of sheep and cows and dogs. Then we should show them the growth of ships from canoes to the biggest liners, and the growth of cities from colonies of cave - dwellers to big cities like London and New York. The view of the gradual development of writing and numerals, the brief gleam of Greece, the diffused magnificence of Rome, the subsequent darkness and finally the birth of science should be presented before the children.

Something about wars and persecutions and cruelties should be told to children but these activities should not be appreciated before them. "The true conquerors in my teaching of history", says Russell, "should be those who did something to dispel the darkness within and without - Buddha and Socrates, Archimedes, Galileo and Newton, and all the men who have helped to give us mastery over ourselves or over nature. And so I should build up the conception of a lordly splendid destiny for the human race, to which we are false when we revert to wars and other atavistic follies, and true only when we put into the world something that adds to our human dominion".²⁰⁴

Dancing : Dancing is one activity which is good for the body as well as a training for the aesthetic sense, besides being a great pleasure to the children. Russell has emphasised the importance of dancing in the

204. Ibid., p. 173.

early years of school. Group dances should be taught after the basic elements of dancing have been perfected; this is a form of co-operation which small children will easily appreciate.

Singing : Russell applies similar remarks to singing also. He suggests that it should begin a little later than dancing, because it does not afford the same muscular delight, and also because its rudiments are more difficult. Most of the children will enjoy singing. Once they have learned nursery rhymes they should be asked to learn nice songs. Since children differ in their musical capacity, the more advanced singing classes would have to be reserved for the selected older children. For them also the singing must be voluntary, not compulsory.

Literature : Regarding the teaching of literature, Russell warns us against the mistakes we often make. He writes, "There is not the slightest use, either for young or old, in being well informed about literature, knowing the dates of the poets, the names of their works, and so on.... What is valuable is great familiarity with certain examples of good literature - such familiarity as will influence the style, not only of writing, but of thought".²⁰⁵ For example - "in old times the Bible supplied this to English children, with its beneficial effect upon their prose style; but very few children knew the Bible intimately. Russell thinks that the good effect of literature can only be acquired with the learning by heart. This practice,

205. Ibid., p. 174.

in old times, was used as a training for the memory, but psychologists and modern educationists do not agree with this view. In Russell's view 'they are mistaken, specially on account of the effect upon beauty of language in speech and writing'.²⁰⁶ In order to restore the lost primitive aesthetic impulse, it is necessary to develop a habit of thought in children. And it can only be generated by intimate knowledge of good literature. This is the reason learning by heart seems to Russell quite important.

But another difficulty, which children face, is that mere learning of set pieces seems boring and artificial to most of them and therefore it falls in its purpose. That is why Russell suggests 'that learning by heart should be associated with acting, because then it becomes a necessary means to something which all the children love to do'.²⁰⁷ In the same manner, children take part in a play, will not only learn their part, but will know most of the other parts also. The play will remain in their thoughts for a long time, all by means of enjoyment. According to Russell, the good literature is intended to give pleasure, and if children are not able to derive pleasure from it they can hardly derive any benefit either. That is the reason Russell confines the compulsory teaching of literature, in early years, to the learning of parts for acting. The rest should be left to voluntary reading of well written stories and poetry, available in the school library.

206. Ibid.

207. Ibid., p. 175.

Language : Regarding the teaching of modern language, Russell's view is that 'if at all, language teaching is to be performed, it should be started at an early stage. Secondly, the modern language should be taught by a person whose native language it is'.²⁰⁸ By this arrangement, not only that the language will be taught in a better way, but children will feel less artificiality in talking a foreign language to a foreigner than in talking it to a person whose natural language is the same as their own. To make language teaching a successful endeavour, Russell suggests that 'in every school there should be a French mistress, and if possible a German mistress too, who should not formally instruct the children in her language, except in the beginning. But she should play games with them and talk to them. By doing so she can make the success of games depend upon their understanding and answering. She should start with simple games and light talking and go on gradually to more complicated ones'.²⁰⁹ In this way language would be acquired with less mental exertion, and in a play-way. Moreover, it may be acquired with more perfection and with less waste of valuable educational time.

Science and Mathematics : Formal teaching of science and mathematics which includes geometry and algebra, physics and chemistry, should begin at the age of twelve. Secondly, both mathematics and science, in the years from twelve to fourteen, ought to be pursued only to the point at which it becomes clear whether a boy has any aptitude for these subjects. However, it is not immediately evident, In some cases it would

208. Ibid., p. 176.

209. Ibid., pp.176-177.

be doubtful even at the age of fourteen whether a boy had ability or not. "In such cases", says Russell, "tentative methods would have to be continued for a while. But in most cases a decision could be made at fourteen. Some would definitely like the subjects and be good at them, others would dislike them and be bad at them".²¹⁰

Classics : For the teaching of classics, similar methods should be applied; what has been said about the teaching of mathematics and science. By giving an example of Latin as a classical subject, Russell suggests that 'between the age of twelve and fourteen, we should give just so much instruction in Latin as would suffice to show which boys and girls had a love of the subject and facility for it'.²¹¹ What Russell means to say is that, at fourteen, education should begin to be more or less specialised, according to the tastes and aptitudes of the pupil, and that the last years should be spent in finding out what it will be best to teach in coming years.

SCHOOL CURRICULUM AFTER FOURTEEN BETWEEN THE AGE OF FIFTEEN AND EIGHTEEN :

At the age of fifteen and onwards the children should move towards 'specialization in desired subjects. But in such cases where there is no definite preference, it will be better to continue an all round education. In exceptional cases specialization may begin earlier. Russell has divided

210. Ibid., pp. 177-178.

211. Ibid., p. 178.

pupils in two different categories - (1) pupils of more than average intelligence who should begin to specialize at about fourteen years of age, and (2) the pupils of less than average intelligence who should usually not specialise at all at school level, unless it is in the way of vocational training.²¹²

Russell has also made three broad divisions of school subjects to be taught to pupils between the age of fifteen and eighteen. The first group is of classics; second of mathematics; and the third is of modern humanities, which includes modern languages, history, and literature.²¹³ According to Russell in each division it is quite possible to specialise more before leaving school which supposingly might not occur before eighteen. The pupils who are interested in classics must do both, Latin and Greek. But some may do well in Greek and others in Latin. Mathematics and Science should go side by side at first, but in some sciences eminence can be achieved without much mathematics. That is the reason Russell wishes to allow a boy or a girl of sixteen years of age to specialise in either science or in mathematics, without completely neglecting the branch not chosen. Similar types of remarks may be applied to modern humanities.

All the pupils must be taught certain subjects which are of great importance from the utilitarian point of view. Among these Russell includes anatomy, physiology and hygiene. He also wishes that every pupil ought to know something about Parliament and the Constitution, but

212. Ibid., p. 180.

213. Ibid.

care has to be taken to prevent teaching on this subject from degenerating into political propaganda. Pupils should be encouraged to have some interest in contemporary political, social and religious issues. All this should be done without any selfish motive behind it.

Other Activities or Extra-Curricular Activities : All through the school years, education in out-door activities should continue. By the out-door activities Russell means, not only the games and sports but also knowledge of agricultural processes, familiarity with animals and plants, gardening, habits of observation in the country, and so on. Russell felt quite surprised when he found out that people living in towns seldom know the points of the compass, never know which way the sun goes round, can not find out the direction of the wind, and are generally ignorant of knowledge which cows and sheep possess. This is the result of life exclusively in towns. They are divorced from everything primitive and fundamental. According to Russell if the divorce from mother earth is not to be too complete, everybody ought to be intimate and familiar with the seasons and the weather, sowing and harvesting, crops and flocks and herds etc, because these activities have a certain human importance. Russell writes, "All this knowledge can be acquired by children in the course of activities which are of immense value to health, and deserve to be undertaken for that reason alone. And the pleasure of town children in the country shows that a profound need is being satisfied. So long as it is not satisfied, our educational system is incomplete".²¹⁴

214. *Ibid.*, p. 179.

Russell has also emphasised that throughout the whole of the school years there should be a sense of adventure. And to develop the sense of adventure in pupils, Russell has suggested a few general principles which will certainly prove to be quite helpful. According to him, (1) Pupils should be given the opportunity of finding out exciting things for themselves, after their set tasks were done, and therefore the set tasks should not be too heavy. (2) Another thing he mentions is that there must be praise whenever it is deserved, and although, mistakes must be pointed out, it should be done without censure. (3) Pupils should never be made to feel ashamed of their stupidity. (4) Great stimulus in education should be to feel that achievement is possible. Knowledge which is felt quite boring, is of little use; but knowledge which is assimilated eagerly becomes a permanent possession. (5) Relation of knowledge to real life should be made visible to pupils and they should be made to understand, how by knowledge the world could be transformed. (6) The teacher should always appear as the friend of the children, not their enemy. Given a good training in the early years, these percepts will suffice to make the acquisition of knowledge delightful to the great majority of boys and girls.

UNIVERSITY CURRICULUM :

After finishing the school education quite a number of pupils are benefitted by a scholastic education prolonged to the age of twenty-one or twenty-two. University education curriculum should be able to fulfill mainly two purposes. On the one hand it should train men and women

for certain professions; and on the other hand, it should pursue learning and research without regard to immediate utility.²¹⁵ Therefore, university education should be regarded as a privilege for the pupils having some special ability.

SEX EDUCATION :

Russell is in favour of giving the children education about sex. Because, according to him, policy of silence about the facts of sex has many bad effects on children. In the first place it involves the belief that some knowledge is bad. Whereas, Russell believes that one of the fundamental principles of any sound ethic should be that all knowledge is good, and that to this no exception can be admitted. The child who notices that his natural curiosity in a certain direction is met with frowns and rebuffs, learns to assume that knowledge is good when it is uninteresting, but bad when it is interesting. In this way scientific curiosity becomes opposed to virtue, and the child's efforts to be good become efforts to be stupid.

Another bad effect of this policy is that it causes children to think that their parents lie to them. Lying to children is an undesirable practice, and an ethic which demands it, can hardly be sound. On the part of teachers it becomes important that information on sexual subjects should be given in exactly the same tone of voice and in the same manner as information about other subjects is given. And it should also be given with the same directness.

215. Ibid., p. 198.

In homes, if parents find themselves unable to speak naturally on this subject, they should have somebody else who can speak, on their behalf, to their children. The person should be less influenced by convention and inhibition. Before puberty there is no difficulty which may cause a child to remain natural about sex, and to take it exactly the same way as he views other subjects. Russell says that 'this is the ideal to be aimed at throughout life'.²¹⁶ Before puberty the question of sex in education can be treated on lines of mental hygiene without the necessity of forming very definite judgements on sexual ethics.

According to Russell sexual curiosity normally begins during the third year, in the shape of an interest in the physical differences between men and women, and between adults and children. Any questions the child may ask during this period must be answered just as questions on other topics would be answered. We should always give a truthful answer to a question.

Young people should be made to realise that it is a very serious matter to have a child, and that it should not be undertaken unless the child has a reasonable prospect of health and happiness. Girls should be taught to expect that one day they are going to be mothers, and that they should acquire some basic elements of the knowledge that may be helpful to them in that capacity. Both, boys and girls ought to learn something of physiology and hygiene. It should be made clear that no

216. Bertrand Russell : Education and the Social Order, Unwin Paperbacks, George Allen & Unwin Ltd., London, 1977, p. 78.

one can be a good parent without parental affection, but that even with parental affection a great deal of knowledge is required as well. Russell has stated this view in the following lines : "Instinct without knowledge is as inadequate in dealing with children as knowledge without instinct".²¹⁷ The more the necessity of knowledge is understood, the more intelligent women will feel attracted to motherhood.

Another thing, which Russell thinks, is equally essential in teaching about sex-love is that, 'jealousy must not be regarded as a justifiable insistence upon rights, but as a misfortune to the one who feels it and a wrong towards its object'.²¹⁸ Where possessive elements intrude upon love it loses its vivifying power and eats up personality. In Russell's view 'preaching love as a duty ruins the relationship between parents and children; and husbands and wives. Love is not a subject to the will. It is a gift from heaven. Those who shut it up in a cage destroy the beauty and joy which it can only display while it is free and spontaneous'.²¹⁹

In short it can be concluded that it is important in all dealings with the young to prevent them from acquiring the notion that sex is something inherently nasty and fugitive. In Russell's words, "Sex is an interesting subject, and it is natural for human beings to think and talk about it. If this entirely natural desire on the part of the young is treated

217. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 144.

218. Ibid., p. 145.

219. Ibid.

as something wicked, the young will acquire even more interest in the subject than they would naturally have, and converse about it continually with all the pleasure of forbidden fruit".²²⁰

METHODS OF TEACHING

Bertrand Russell did not invent any new methods of teaching which, can be said that, everybody should follow, but in order to teach each and every subject, he has applied his own methodology. For example - to teach history - he prescribes a guidelines, in case of geography a different kind of teaching method is emphasised by him. But there is not a single method about which it can be said that this particular method is Russell's contribution in the field of education. In his books, containing educational ideas, some ideas about the methods of teaching can also be seen here and there.

Russell has been quite influenced by the psychological innovations. He has made intensive study of the principles of psychology and emphasised the importance of psychology in the process of educating the child. He wished to make psychology the basis of teaching. He wrote, "I attach great weight to modern psychological discoveries which tend to show that character is determined by early education to a much greater extent than was thought by the most enthusiastic educationists of former generations".²²¹ At another place while considering the problems concerned

220. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 82.

221. Bertrand Russell : On Education, Unwin Paperbacks, George Allen & Unwin Ltd., London, 1976, p. 11.

partly with moral education and the training of character Russell writes : "Here we are no longer concerned with politics, but with psychology and ethics. Psychology was, until fairly lately, a merely academic study, with very little application to practical affairs. This is all changed now. We have, for instance, educational psychology, clinical psychology, industrial psychology, all of the greatest practical importance. We may hope and expect that the influence of psychology upon our institutions will rapidly increase in the near future. In education, at any rate, its effect has already been great and beneficent".²²² For example the question of discipline can be successfully dealt by psychological technique, Russell says that 'the right method, to be successful, requires a difficult combination of patience and power of suggestion'.²²³

Similarly, in order to deal with sex problems, Russell took great help from psychological principles. He writes, "Although I disagree with the Freudians in many particulars, I think they have done a very valuable service in pointing out the nervous disorders produced in later life by wrong handling of young children in matters connected with sex".²²⁴ Like this, Russell took great help in developing different kinds of methods for teaching purposes.

No Compulsion : Russell has accepted the importance of psychology even in such matters as to make a young child sleep or to eat. He writes,

222. Ibid., p. 24.

223. Ibid., p. 147.

224. Ibid., p. 138.

"Modern writers on infant-psychology all emphasise the importance of not urging a young child to eat or sleep; these things ought to be done spontaneously by the child, not as a result of coaxing or forcing. My own experience entirely bears out this teaching".²²⁵ And he suggests that this psychology may be applicable in great measures to instructions also. According to him 'If we will insist upon teaching a child, he will conclude that he is being asked to do something disagreeable to please us, and he will have a psychological resistance. If this exists in the beginning, it will perpetuate itself. If, at first, we stimulate the child's desire to know, and then as a favour give him the knowledge he wants, the situation will be entirely different. In a way he suggests that the environment should stimulate the impulse, and make boredom and isolation the alternative of learning. But any child who preferred this alternative on any occasion should be allowed to choose it. The principle of individual work can be extended, though a certain amount of class work seems indispensable after the early years. If a child has been properly trained upto the age of five or six, any good teacher ought to be able to win his interest at later stages.

Madame Montessori Teaching Methods : According to Russell in order to succeed in the above mentioned method, i.e. stimulating the child at first and then giving him the knowledge he wants, certain other conditions are required which Madame Montessori successfully produces among the

225. Ibid., p. 164.

226. Ibid., p. 165.

very young children.²²⁶ The task must be attractive and not too difficult. There must, at first, be the example of other children at a slightly more advanced stage. No other obviously pleasant occupation must be open to the child at that moment. There are a number of things a child can do, he works by himself at whichever he prefers. Almost all the children at this stage learn to read and write very happily, without any pressure.

Russell has repeatedly emphasised the application of teaching methods prescribed by Madame Montessori. Especially in doing arithmetic, Russell recalls, he himself used to cry bitterly because he could not learn the multiplication tables. But he suggests that this difficulty can be removed by means of Montessori apparatus.²²⁷ Russell has also thought about the order in which subjects are to be taught. Here he says, "we shall naturally be guided by relative difficulty, teaching the easiest subjects first".²²⁸ Similar pattern of order may be followed in mathematics, singing and dancing etc.

Teaching Method for the Dull Parts of a Subject (Praise and Blame) : The child should be led to learn even the duller part of a subject by the force of his own desire. Here too Russell advises us to avoid compulsion. He has devised his own method to perform this task. He writes, "I should use the stimulus of praise and blame, applied as the result of good or

226. Ibid., p. 165.

227. Ibid., p. 170.

228. Ibid.

bad performance of set tasks. Whether a pupil possesses the necessary skill should be made as obvious as in games or gymnastics. And the importance of the dull parts of a subject should be made clear by the teacher. If all these methods failed, the child would have to be classified as stupid, and taught separately from children of normal intelligence, though care must be taken not to let this appear as a punishment".²²⁹

Play : Love of play is the most obvious, distinguishing mark of young children. In the human child this is accompanied by an inexhaustible pleasure in pretence. Russell believes that 'play and pretence are a vital need of childhood, for which opportunity must be provided if the child is to be happy and healthy, quite independently of any further utility in these activities'.²³⁰

The games for advanced stage are different. In a manner they become more competitive. At first a child's play is solitary, because it is difficult for an infant to join in the games of older children. But as soon as, it becomes possible to play collectively, which they feel is more delightful and pleasure giving, playing alone quickly ceases. According to Russell 'the games have certain merits. They are good for health, provided they are not too expert; If exceptional skill is too much prized, the best players overdo it, while the others tend to lapse into spectators. They teach boys and girls to endure hurts without making a fuss, and

229. *Ibid.*, pp. 166-167.

230. *Ibid.*, p. 81.

to incur great fatigue cheerfully'.²³¹

Russell does not agree fully with the claim that games teach co-operation. He thinks that games teach it in its competitive form, which is required in war, not in industry or in the right kind of social relations. But he believes that competitiveness is natural to a man and must find some outlet, and games and athletic contests are the best source for this outlet.

Encouragement to Constructiveness : Through play we can teach the child constructiveness. For example, when a child begs us not to destroy his sand's castle, we can easily make him learn that he must not destroy other people's. In this way we can create respect for the produce of labour, the only social source of private property. By doing so we also give the child an incentive to patience, persistence and observation 'In play with children, we should only construct ourselves sufficiently to stimulate ambition and to show how the thing is done; after that, construction should be left to their own efforts'.²³²

Destruction being easier, a child's games usually begin with it. The first impulse of a child is 'to pluck every attractive flower in a garden. Although, it is easy to check this by prohibition, but according to Russell, 'mere prohibition is inadequate as an educational method'.²³³ He suggests

231. Ibid., p. 86.

232. Ibid., p. 92.

233. Ibid.

that if a child has a garden, it is easy to cultivate a more elaborate form of constructiveness. By the time a child is three years old, he should be given a corner of the garden and should be encouraged to plant seeds in it. When they grow up and blossom, his own flowers seem precious and beautiful. Then he will learn to appreciate the beauty of flowers and will also learn that his mother's or his neighbour's flowers must also be treated with care. Similarly, the elimination of thoughtless cruelty can be effected most easily by developing an interest in construction and growth. If from an early childhood, the children are led to feel the value of life by watching its development in insects etc. with affectionate proprietorship; if they are made to realise with apprehension, how quickly and easily a slow product of anxious solicitude can be destroyed - if all this has been a part of their early moral training, they will hesitate to destroy what others have similarly created. Russell reveals that the great educator in this respect in later life, is parenthood, provided the instinct is adequately aroused.

By constructiveness Russell does not mean only the material construction. He suggests, "such occupations as acting and choral singing, involve co-operative non-material construction, they are pleasant to many children and young people, and should be encouraged."²³⁴ Even in purely intellectual matters it is possible to have constructive or destructive bias. The attitude which is produced by a scientific education is likely to be more constructive than that produced by the study of dead languages

234. Ibid., p. 94.

of classical education.

In higher education constructiveness is usually forgotten. "In the later years of education", Russell suggests, "there should be a stimulation of social constructiveness."²³⁵ Those pupils whose intelligence is adequate should be encouraged in using their imagination to think out more productive ways of utilising existing social forces or creating new ones. Psychological construction is a new and of special kind, and it should dominate the imaginations of citizens. According to Russell it is essential to a right theory of education and all purely human affairs. That is the reason the imaginative side of this idea ought to be made familiar in higher education.

Learning by Heart Associated with Acting : The teaching of, specially, literature is a matter to which learning by heart seems important to Russell. This practice used to be effective in training for the memory. For further improvement in the technique, Russell suggests that if learning by heart is associated with acting it will become something very pleasant for the children. According to Russell, 'from the age of three onwards, children feel delighted in acting a part; they do it spontaneously, but feel overjoyed when more elaborate ways of doing it are shown to them'.²³⁶ There are two benefits of this method : (1) The children will not only know their parts, but most of the other parts as well; (2) the

235. Ibid.

236. Ibid., p. 175.

play will remain in their thoughts for a long time, and all by way of enjoyment.²³⁷ Russell has confined the teaching of literature, in early years, to the learning of parts for acting. The rest should consist of voluntary reading of well-written stories available in the school library. After the careful analysis of many children's books Russell noticed that most of the children's books contain an 'artificial silliness', which either will annoy a child, or puzzle and confuse his impulse towards mental growth. In his view 'the best books for children are those that happen to suit them, though written for grown-up people'.²³⁸

Teaching of Language : Teaching of language is another tough question. Russell believes that it is easy to learn to speak a modern language perfectly in childhood, but proves difficult to achieve in later years. The method by which a language must be taught to children, is suggested by Russell. At first he suggests that we should not think that knowledge of one's own language suffers if other languages are learnt too soon, because a child's dramatic interest prevents it from confusing one language with another, provided he speaks them to different people.²³⁹ That is why Russell has emphasised, 'if modern language is to be taught, it should be taught by a person whose native language it is; because children feel less artificiality in talking a foreign language to a foreigner, than in talking to a person whose natural language is the same as their own'.²⁴⁰

237. Ibid.

238. Ibid., pp. 175-176.

239. Ibid., p. 176.

240. Ibid.

He clarifies his statement with the help of an example : Suppose we want to teach German and French to those children whose native language is English. In such a kind of school we ought to have a German mistress and if possible a French mistress too. They should not formally instruct the children in their languages. At first they should play games with them and talk to them. By doing so, they should make the success of games depend upon their understanding and answering. They should start with simple games and go on gradually to more complicated ones. In this way languages could be acquired without any mental exertion and with all the pleasure of play-acting; and with far more perfection without wasting much time.

Teaching of History and Geography : Like arithmetic, history and geography too are quite boring and tough subjects for young children. But both the subjects might be made fascinating to quite young children if properly taught. For example, according to Russell, geography lessons might be made interesting if it is associated with the idea of travel. He writes, "I should teach geography partly by pictures and tales about travellers, but mainly by the cinema, showing what the traveller sees on his journey".²⁴¹ At advanced stage, the pupils should be given books containing pictures, maps and elementary information about different parts of the world; should be asked to write little essays about the peculiarities of various countries.²⁴²

241. Ibid., p. 171.

242. Ibid., p. 172.

Regarding the teaching of history Russell says that 'history can profitably be begun at about five years, with interesting stories of eminent men'.²⁴³ By the time a child is six years old he should be given an outline of world-history, with the help of pictures, or the cinema if possible.²⁴⁴ For example, if a boy lives in London, he can see the strange beasts in the Natural History Museum; but he should not be taken to the British Museum before the age of ten or thereabouts. For one thing Russell warns us while teaching history, 'not to obtrude aspects which are interesting to us until the child is ripe for them'.²⁴⁵

Use of Audio-Visual Aids : What has been said about the teaching methods used in the teaching of history and geography, is an ample proof of that Russell felt the need of utilizing audio-visual aids in the education of children. Beside the use of cinema, pictures, travelling, and observation etc., he takes radio as a good medium to educate the child. Unfortunately, in today's world, Radio is being used for propaganda purposes; if used properly, it can be a good means to give students an education of democratic ideals. His one suggestion, regarding the teaching of contemporary events on wireless, seems quite practical. He wrote, "Communism should be debated on the 'wireless on alternate Mondays by the Soviet Ambassador and Mr. Winston Churchill; school children should be compelled to listen, and after the debate had lasted three months each school should

243. Ibid.

244. Ibid.

245. Ibid.

take a free vote. On Tuesdays, India should be debated between Gandhi and the Viceroy; on Wednesdays Christianity, between Stalin and the Archbishop of Canterbury. This would be a real preparation for taking part in democracy".²⁴⁶

TEACHING METHODS FOR LAST YEARS OF SCHOOL EDUCATION :

Russell has made three broad divisions of subjects to be taught during the last years of school education in the years after fourteen : (1) Classics, (2) Mathematics and Science, (3) Modern Humanities. But he thinks that 'more important than the curriculum is the question of the method of teaching and the spirit in which the teaching is given'.²⁴⁷ As to this the main problem faced by the teacher, is to make the work interesting without making it too easy.

The Use of Lectures and Books : At this stage Russell suggests that 'exact and detailed study should be supplemented by books and lectures on general aspects of the studies concerned'.²⁴⁸ For example, before teaching a Greek play, the students should be made to read a translation of the play. Mathematics should be diversified by an occasional lecture on the history of mathematical discovery, and on the influence of these discoveries upon science and daily life, along with the hints of the

246. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 140.

247. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 181.

248. Ibid.

wonderful things to be found in higher mathematics. In the same way, the detailed study of history should be supplemented by brilliant outlines, even if they contained questionable generalisations. The students should be told about the doubtfulness of generalisations, and should be asked to consider their detailed knowledge as supporting or refuting them. In science students should be encouraged to read popular books which give an idea of recent researches in the field. This will give them some idea of the general scientific purpose served by particular facts and laws.

Use of Drills : Russell is aware of the dangers prevalent in modern educational methodology and warns us against them. He writes, "Pupils must not be encouraged to think that there is short cut to knowledge. This is the real danger in modern education, owing to the reaction against the old severe drill. The mental work involved in the drill was good; what was bad, was the killing of intellectual interests. We must try to secure the hard work, but by other methods than those of the old disciplinarian".²⁴⁹

Self-Directed Study : According to Russell, another most important point in teaching is that 'all through education initiative should come from the pupils as far as possible'.²⁵⁰ There should be more individual work and much less class work, though individual work should be done in a room full of children engaged in the same way. Libraries and Laboratories

249. Ibid., p. 182.

250. Ibid.

should be well equipped and spacious. Major part of the working day should be set for voluntary self-directed study, but the pupil should be asked to keep an account of what he or she is studying, with an abstract of the information acquired. This helps the student to fix things in his memory, to make reading a purposeful endeavour and to give the teacher an idea about the amount of control which may be needed in each case. As a general rule the cleverer the pupil the less control is required. But in case of less clever people, it will be necessary to give them a guidance by way of suggestion, inquiry, and stimulus, not by command.

Debates : Along with regular work, pupils should also be encouraged to take an interest in current and controversial problems of political, social, and theological importance. They should be asked to read all sides in such controversies. If some pupils have a strong feeling on one side or the other, they should be told how to find out facts which support their view, and should be set to debate with those who hold the opposite view. According to Russell 'debates conducted seriously in order to ascertain the truth, could be of real value. If almost all the pupils take one side, the teacher should take the other, saying that it is only for purposes of argument. In this way the children will learn discussion as a means of ascertaining truth, not as a contest for rhetorical victory'.²⁵¹

251. Ibid., p. 183.

OTHER ASPECTS OF EDUCATION

Under this heading several other aspects of education system will be studied. For example, the different kinds of educational institutions, their organisation and management, problem of indiscipline, role of teachers etc.

EDUCATIONAL INSTITUTIONS :

Formal Vs. Informal : Pedagogy or the science of education has often divided educational institutions into two main categories - formal and informal. School, college and university etc. belong to the formal category, whereas home, group, religious institutions and State or Government come under the informal category of educational institutions. Russell has thought about both the kinds of institutions in quite detail.

INFORMAL INSTITUTIONS OF EDUCATION :

Home : Children should be educated entirely at home is an opinion which has now become outdated. Although it is implied in the works of Locke and Rousseau, and was followed in bringing up Alexander, Hannibal and John Stuart Mill, but Russell does not agree with this idea completely. He thinks that it is not possible today, to educate a child completely at home and gives his ideas about the proportion which should exist between home and school and the age at which children should begin going to school.

Regarding the role home and parents, play in the education of a child, Russell writes : "The majority of parents feel affection for their

children; home gives the child experience of affection, and of a small community in which he is important; also of relations with people of both sexes and different ages, and of the multifarious business of adult life. In this way it is useful as a corrective of the artificial simplification of school".²⁵² Another merit of home which Russell believes is that home preserves the diversity between individuals which also is very useful for the child. 'Although, too much difference is a barrier to social solidarity, some difference, Russell thinks, is essential to the best form of co-operation'.²⁵³

Group : Outside the family, herd is one of the most important factor which influences the individual during his childhood and youth. It should be an important consideration in education to secure that, influence of the herd is not excessive and that its operation are beneficial for the child, rather than harmful. Mostly young people participate in two different kinds of herds which Russell calls, the great herd, and the small herd. The great herd is usually composed of the whole society to which the child belongs. This is determined mainly by the child's home. During the time a child spends at school, the great herd is, however, of less importance than the small herd composed of school fellows. Every new child who enters school and is no way peculiar, is happily accepted as one of the group members. He acts as the others act, feels as they feel, and thinks as other members of the group think.

252. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 46.

253. Ibid.

Russell believes that fear of the herd plays a very important role to make the child learn certain things which are needed for common-place respectability in later life.²⁵⁴ Fear of the herd is first implanted in school. It becomes, therefore, a matter of great importance in moral education that the things punished by school herd shall be, as far as possible, undesirable things which it is within the power of the child to alter.

But sometimes there is a conflict between the ideals of a larger herd and a small herd of the school which creates a problem for the child. Russell tries to clarify this by giving an example of a school composed of mainly Gentiles : Most Jews, even in the most liberal societies, during their boyhood, were being insulted, on account of their race, and these insults remained in their memory. A boy who is taught at home to be proud of being a Jew, nevertheless, when is being insulted may find it difficult to remember that to be a Jew is a fine thing. In this way he becomes a victim of discord implanted in his soul between the standards of home and the standards of school. This discord became a cause of great nervous tension, and also of a profound instinctive fear. Two typical reactions took place due to this situation. Some Jews became revolutionary and others became the admirer. Karl Marx and Disraeli are the two extreme examples of these reactions.

According to Russell, the school herd is one of the most important factor in determining character, especially when it conflicts with some

254. Ibid., p. 58.

individuals or social characteristic in a boy of exceptional talents. On such occasions certain exceptionally strong characters stand out against the herd for some reason felt to be important. Such actions strengthen the will, and teach a pupil self-reliance.

Regarding the larger herd that lies outside the school, parents whose opinions are in some way unconventional are faced with great difficulties. If they wish to send their children to a school where unusual freedoms are permitted, they fear that on entering the larger world, their children will not be able to adjust with things as they are. But Russell does not believe that a free education necessarily makes a boy or a girl incapable of kindly manners and adjusting to the outer world. That is why he wishes to encourage young pupils to stand-out against the conventional way of thinking. They will have a more just standard of values than is possible for an easy going conformist. They will have the knowledge that they are among those who prevent the human race from sinking into stagnation or despair. Russell says, "This is something better than slothful contentment, and if a free education promotes this, parents ought not to shrink from the incidental pains which it may involve for their children".²⁵⁵

Religious Institutions : Institutional religion occupies a very important place in education. Russell regards religion as a conservative force which preserves much of what was bad in the past. He says, "The bad effects of religious education depend partly upon the particular doctrines taught,

255. Ibid., p. 64.

and partly upon the mere insistence that various doubtful propositions are known to be true".²⁵⁶ For example, most of the religions emphasise the belief in future life. The youngsters, who are brought up under the influence of this belief, are taught to regard life after death as a certainty. The blind supporters of this belief may say, 'how does it matter? The belief is comforting, and does not do any harm'. But Russell's reply is that 'it does harm in many ways'.

Firstly, the children who are exceptionally brilliant and might discover the arguments for immortality are inclusive, might be discouraged by their religious teachers, and might be prevented from reading such material that may increase their knowledge and their reasoning power.²⁵⁷

Secondly, it is impossible to instil the scientific spirit into the young so long as any such propositions are regarded as sacrosanct and not open to question.²⁵⁸ Scientific attitude demands evidence for whatever is to be believed, whereas, in order to maintain a creed, it becomes necessary to surround it with emotions and taboos which goes opposite to scientific attitude.

In the third place, Russell believes, that 'craving for religious faith is largely an outcome of fear. Religion offers reasons not to fear death or the universe and in so doing fails to teach adequately the virtue of courage'.²⁵⁹

256. Ibid., p. 69.

257. Ibid.

258. Ibid., p. 70.

259. Ibid., p. 71.

Fourthly, the religious teaching has many bad effects upon morality. It tends to sap self-reliance. Teaching the young to depend upon the authority, often makes them incapable of self-direction. Moreover, when religion is taken as the only source for morality, a man who stops believing in religion might also cease to believe in morality. Russell believes that 'in today's world, loss of faith is a quite probable occurrence; so it is imprudent to base morality upon a foundation so likely to give way'.²⁶⁰

According to Russell 'another morally undesirable aspect of religious education is that it underestimates the intellectual virtues'.²⁶¹ He announces that the most religious men are not the most intelligent men; and that religious education gives courage to the stupid persons to resist the authority of educated men. He writes, "So far as I can remember, there is not one word in the Gospels in praise of intelligence; and in this respect ministers of religion follow gospel authority more closely than in some others. This must be reckoned as a serious defect in the ethics taught in Christian educational establishments".²⁶²

State : State also plays a very effective role as an informal institution of education. Almost in all the countries, the State is the most powerful of the organisations to which a man belongs. Since every organisation is supposed to have some specific purposes to fulfill, it becomes important

260. Ibid., p. 72.

261. Ibid., pp. 72-73.

262. Ibid., p. 73.

to consider what the purposes of the State are. According to Russell 'the functions of the State are partly internal and partly external. The internal functions of the State are related with such matters as roads, lighting, education, the police, the law, the post-office and so on. So far as its internal activities are concerned the state on the whole, deserves the loyalty and support of its citizens. The external purposes of a great State are two : defence against aggression, and the support of its citizens in foreign exploitation.'²⁶³

Russell believes that in the form of educational institution, State keeps itself busy in propaganda. Everywhere public money continues to be spent in propagating and intensifying the feeling of nationalism, which Russell thinks, is not healthy for the youngsters. In his words, "Patriotism of the nationalistic type, so far from being taught in schools ought to be mentioned as a form of mass-hysteria to which men are unfortunately liable, and against which they need to be fortified both intellectually and morally. Nationalism is undoubtedly the most dangerous vice of our time".²⁶⁴

Unfortunately, elementary education, almost in all advanced countries, is in the hands of the State. Some of the things taught are known to be false by the officials who prescribe them. Many other things are thought very doubtful by every unprejudiced person. Russell makes it clear by giving an example of the teaching of history in schools. He writes, "Each nation aims only at self-glorification in the school text-

263. Ibid., pp. 85-86.

264. Ibid., p. 88.

books of history..... When I was young, school-books taught that the French were wicked and the German virtuous : now they teach the opposite. In neither case is there the slightest regard for truth".²⁶⁵ Similarly, in American schools the children are taught that America is the finest country on earth. If these propositions are true, they ought to be taught everywhere, not only in America. Although under communism patriotism is not taught to the school children, but there is a very intense propaganda for communism, combined with the teaching that the U.S.S.R. is its protagonist. It seems that the whole machinery of State, in all the different countries, is bent upon making defenceless children believe absurd propositions. The purpose of which is to make them willing to die in defence of sinister interests under the impression that they are fighting for truth and right. Russell declares that 'this is one of the countless ways in which education is designed, not to give true knowledge, but to make the people pliable to the will of their masters'.²⁶⁶

According to Russell, both religious institutions and State, as at present constituted, have certain defects which influence education. He has studied these defects in detail and concluded that 'Church and State are implacable enemies of both intelligence and virtue'.²⁶⁷ He further adds that 'without an elaborate system of deceit in the elementary schools

265. Bertrand Russell : *Sceptical Essays*, Unwin Books, George Allen & Unwin Ltd., London, 1960, p. 106.

266. *Ibid.*, p. 107.

267. Bertrand Russell : *Education and the Social Order*, George Allen & Unwin Ltd., London, 1977, p. 135.

it would not be possible to preserve the camouflage of democracy'.²⁶⁸

FORMAL INSTITUTIONS OF EDUCATION :

School : After birth, for quite some time, the child is being educated informally at home. But due to the accumulated knowledge, which is the result of scientific innovations and accumulated experiences, it has become quite impossible to educate the child sufficiently at home or in other informal educational institutions. That is why society has felt the need of establishing formal institutions for the education of children. School is a common place where almost every child goes, sooner or later.

Now the question arises at what age children should begin going to school ? According to Russell 'the answer to this question must depend upon the topography of home rather than upon its moral or psychological character'.²⁶⁹ For example, a child who lives in a village can happily and profitably spend his time wandering around, watching animals, threshing and ploughing. So his formal education begins quite late. Whereas, for the urban child whose parents live in a small apartment, the things are quite different. For him it becomes necessary to go to school as early as possible where he can have the freedom of movement, freedom of noise, and freedom of companionship. That is the reason Russell has over-emphasised the need of establishing the right sort of nursery schools

268. Bertrand Russell : Sceptical Essays, Unwin Books, George Allen & Unwin Ltd., London, 1960, p. 107.

269. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 43.

'not only for children whose parents are poor, ignorant and over-worked, but for all children or at the very least for all children, who live in towns'.²⁷⁰

According to Russell the early childhood is of immeasurable importance, both, medically and psychologically. Urban children whose parents are not rich and live in congested areas, in cramped apartments, have physical and psychological needs, which cannot be satisfied at home. Russell has listed these needs as - (1) the need of light and air, (2) the need of proper diet, (3) the need of space for playing around, (4) need of freedom to make noise, (5) need of companionship, (6) need to escape from parental or guardian's worries and too much interests, and (7) the need of an environment containing appropriate amusements but artificially safe.²⁷¹ According to Russell if these needs are not fulfilled by the age of six, children are likely to be sickly, unenterprising, and nervous. Russell has a firm belief that 'no urban home, however excellent, can supply what is necessary for the healthy mental and physical growth of a child'.²⁷²

Now another question arises 'as children grow older should they be sent to a boarding school or a day school'? Russell's answer is that 'It must be decided in each case according to circumstances and temperament'.²⁷³ Moreover each system has its own advantages and disadvantages. For example, from the point of view of the health of children boarding

270. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 147.

271. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 44.

272. Ibid., p. 45.

273. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 189.

schools are given much more weightage. Because boarding schools are made much more scientifically in this respect. They are situated in healthy neighbourhoods. There, doctors, dentists, and matrons with the latest knowledge are employed. For the people living in big towns, this argument in favour of boarding schools, is very powerful, because busy parents are likely to be comparatively less informed medically.

Another argument in favour of boarding schools is that they save time, otherwise spent in going and coming to school. This argument is in favour of the people living in villages, because most of the people in villages may not have really good schools near to their houses. Moreover when it is desired to try any innovation in educational methods, it should be tried in a boarding school. Because, according to Russell, 'such experiments as Bedales are only possible for boarding schools'.²⁷⁴

There are few arguments which go in favour of day schools. One argument may be that in a boarding school many aspects of life do not appear; it is an artificial world, whose problems are not those of the world of reality. For example - a girl who lives in a boarding school; her knowledge of domestic affairs will disappear. Similarly, a boy or a girl of fifteen or sixteen, living in boarding school will not be able to have a share in their parental occupations and worries. The result will be that they will never be able to realise that adults have their own way of life, their own interests and their own importance. They never learn to adjust according to the people whose tastes and pursuits

274. Ibid., p. 190.

are different from their own. Russell thinks that 'family is the most natural corrective of this tendency, because it is composed of various kinds of people with different functions to perform. Respect for the rights of others is one thing young people have to learn, and it is more easily learnt in the family than anywhere else'.²⁷⁵ Russell concludes that if the atmosphere of home is soothing to the children, day schools will be better for them.

One more danger which Russell points out is that some children are exceptionally sensitive. There is a certain risk in leaving them to the exclusive society of other boys. Boys who differ from the average in their opinions and tastes are likely to suffer seriously.²⁷⁶ For example in France, the cleverest boys, go to the 'Ecole Normale Supérieure, and do not mix any longer with the average boys. It avoids the strain and misery which unpopular boys may suffer, give the kind of teaching which suits them, which goes at a much more rapid pace than is possible for the less intelligent. Russell goes upto the extent by saying that 'a sensitive child of exceptional ability had better not go to boarding school, and in extreme cases had better not go to school at all'.²⁷⁷

No intelligent person would like to agree with such a kind of statement. A bad school can be turned into a good school, if the proper method of organising a school are applied. Bertrand Russell himself has

275. Ibid., p. 191.

276. Ibid., p. 192.

277. Ibid., pp. 193-194.

given us guidelines regarding the organisation and management of schools at different levels, e.g. nursery schools, primary and secondary schools, and colleges and universities etc.

Organisation of Nursery Schools : Russell has prescribed nursery school for almost all the children who live in town. At the time when Russell wrote his book 'On Education', there were two kinds of schools, according to the status of parents. Froebel schools and Montessori schools for rich children and a small number of nursery schools for very poor children. The most famous nursery school was set up by Miss McMillan's. About whose organisation Russell writes : "She aims at keeping children, if possible, from one year old till seven, though the education authorities incline to the view that the children ought to go to an ordinary elementary school at the age of five. The children come at eight in the morning and stay till six in the evening; they have all their meals in the school. They spend as much as possible of their time out of doors. Before a child is admitted, he or she is medically examined, and if possible cured at the clinic or in hospital. After admission the children become and remain healthy with very few exceptions. There is a large lovely garden, and a good deal of the time is spent in playing there. The teaching is broadly on Montessori lines. After dinner the children all sleep".²⁷⁸

Regarding the academic achievements and extra-curricular activities also, Russell has taken Miss McMillan's Nursery school as a sample. He

278. Ibid., pp. 148-149.

has given an account of achievements of Miss McMillan's seven year old pupils : 'Mentally the child is alert, sociable, eager for life and new experience. He is able to read and spell almost perfectly. He can write and express himself easily. He speaks good English and French. He can count, measure and design and has had some preparation for science. His first years were spent in an atmosphere of love and calm and fun, and his last two years were full of interesting experiences and experiment. He knows about a garden, and has planted and watered, and taken care of plants as well as animals. The seven year old can dance too, and sing and play many games. Such are the children who will soon present themselves in thousands at the junior schools' doors'.²⁷⁹

How should the finances be managed and spent wisely in order to run a nursery school ? Regarding this question also Russell has quoted Miss McMillan in his book 'On Education'.²⁸⁰ In Russell's view if this kind of a nursery school became universal, it could, in one generation, remove the profound differences in education which divide the classes. One great benefit of this kind of nursery school will be that the children will be able to get faster through the curriculum of today.

In the end Russell concludes that a nursery school should be a real place of nurture, and not merely a place where babies are minded till they are five. This will affect our whole educational system very powerfully and very rapidly. Actually, the nursery school occupies an

279. Ibid., p. 149.

280. Ibid., p. 151.

intermediate position between early training of character and subsequent giving of instruction. It carries on both at the same time, and each by the help of the other, with instruction gradually taking a larger share as the child grows older. That is the reason Russell asks us to realise that 'the right care of young is highly skilled work and tht it is quite different work from school-teaching in later years'.²⁸¹

Organisation of Schools at Elementary and Secondary Levels : After spending nearly five years in a nursery school the children will enter in an ordinary elementary school. In this kind of school, says Russell, 'the school authorities should lay stress upon purely intellectual progress, and should rely upon this to produce the further development of character, which is still desirable'.²⁸² For the intellectual development of the child at elementary level, Russell suggests that everybody should learn the bare beginnings of subjects which includes mathematics, history, geography, dance and singing, science, literature and language. Elementary knowledge of these subjects will help the teacher to discover special aptitudes in children; so that they may be carefully developed in later years.

In the last years of schooling, that is fifteen to eighteen years, children should be allowed to specialise. But in those cases where there is no definite preference, an all-round education should be continued. On the contrary, in exceptional cases specialising may begin earlier.

281. Ibid., p. 151.

282. Ibid., p. 157.

Russell suggests that 'all rules in education should be capable of being broken for special reasons'.²⁸³ Certain subjects, such as, anatomy, physiology and hygiene, should be taught to the extent that is likely to be required in adult daily-life. Since these subjects are naturally connected with sex, they ought to be taught twice; once very simply and in bare outline, before puberty, and again later in connection with elementary knowledge about health and disease.²⁸⁴ Pupils should be given some knowledge also about Parliament and Constitution, but Russell warns us that 'care must be taken to prevent teaching on this subject from degenerating into political propaganda'.²⁸⁵ Russell strongly holds the view that 'apart from a few rare cases, everyone ought to have a scholastic education upto the age of eighteen, and exclusively vocational training should only begin after that age'.²⁸⁶

Organisation of University Education : After finishing school education very few pupils should go to universities. According to Russell only a minority of population can profit by a scholastic education prolonged to the age of twenty-one or twenty-two. Now the question may arise 'on what principle are we to select those who should go to university ? Russell answers that 'obviously, the principle of selection ought to be educational, not financial'.²⁸⁷ The principle of selection is being increasingly modified

283. Ibid., p. 180.

284. Ibid., p. 181.

285. Ibid.

286. Ibid., p. 194.

287. Ibid., p. 195.

by the system of scholarship. According to Russell, 'university education must be regarded as a privilege for special ability, and those who possess the skill and no money, should be maintained at the public expense during their study period. No one should be admitted unless he satisfies the tests of ability and no one should be allowed to remain unless he satisfies the authorities that he is using his time to advantage'.²⁸⁸

The insistence upon attendance at lectures at university level, Russell thinks, is a sheer waste of time. In place of lecturing, the teacher, at the beginning of the term, should give a list of books to be read carefully by the students. He should set papers, which can only be answered with the help of those books. The lecturer should meet the pupils individually after they have finished their papers. About once a week or fortnightly, he should have desultory conversations about matters directly or indirectly connected with their work. If a student chooses to set himself a paper other than that of the lecturer, but equally difficult, he shall have liberty to do so. The success or failure of the pupils can be judged by their papers.

Students, who are found to be wasting time, whether from idleness or from lack of ability, should not be allowed to remain in the university.

Regarding the duties of a university teacher, Russell says that 'a teacher should not be expected to work long hours at teaching, and should have abundant leisure for research; but he should be expected to use

288. Ibid., p. 199.

this leisure wisely'.²⁸⁹ So, in short, it can be concluded that universities exist for two purposes : (1) to train men and women for certain professions; (2) to pursue learning and research without regard to immediate utility.

In all types of formal educational institutions there should be arrangements for extra-curricular activities, such as sports and games, debates, journeys and tourism; and lectures by specialists in the field of theology and politics and in other important branches of knowledge, should be organised occasionally. Audio-visual aids should also be provided to the students. These will prove to be effective in learning.

DEMOCRATIC IDEALS IN EDUCATION :

According to Russell the ideal system of education must be democratic at all levels of schools. It does not mean that one should insist upon a dead level of uniformity, because some children are cleverer than others. In such cases Russell has emphasised that average children and intelligent children should be educated in different schools. According to him, 'In urban areas, and wherever there is sufficient density of population, there ought to be special schools for very clever boys and girls, as there already are for the mentally deficient'.²⁹⁰

Bertrand Russell presents another extension of democratic ideals to be kept in mind in the organisation of a school. That is, there should

289. Ibid., p. 201.

290. Bertrand Russell : Education and the Social Order, Unwin Paperbacks, George Allen & Unwin Ltd., London, 1977, p. 107.

be co-education in every school. Boys and girls should study together, but care must be taken while planning the courses. Russell points out some of the problems existed in that period's educational system. He writes, "The whole educational problem, where women are concerned, has been distorted by the desire for sex-equality. Women educators have aimed at giving to their girls such "useless" knowledge as is given to boys of the same class, and have been opponents of the notion that some part of female education should be a technical training for motherhood".²⁹¹ Russell did not appreciate the idea because he is in favour of giving the girls training in motherhood. That is the reason he thinks that co-education is possible at a boarding school, which is likely to have a civilising effect upon boys.²⁹²

SCHOOL MANAGEMENT :

Some important topics, such as, freedom and discipline, the use of reward and punishment for the maintenance of discipline in the school, so on, will be discussed under this head.

FREEDOM AND DISCIPLINE IN EDUCATION :

Russell is of view that freedom in education, as in other things, should be a matter of degree.²⁹³ Children should not be allowed to do

291. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, pp. 16-17.

292. Ibid., p. 193.

293. Bertrand Russell : Sceptical Essays, George Allen & Unwin Ltd., London, 1960, p. 127.

exactly as they please all day long. An element of discipline and authority must exist; the question is as to the amount of it and the way in which it is to be exercised.

Russell has viewed education from different standpoints; that of the State, of the Church, of the school master, of the parents, and even of the child itself and found that no one of them can be trusted to care adequately for the child's welfare, since each wishes the child to minister to some end which has nothing to do with its own well being. According to Russell 'no one is fit to educate unless he feels each pupil an end in himself with his own rights and his own personality, not merely a piece in a jig-saw puzzle, or a soldier in a regiment, or a citizen in a State. Reverence for human personality is the beginning of wisdom, in every social question, but above all in education'.²⁹⁴ Because in education of children no authority can be wholly trusted, we must aim at having as little authority as possible, and try to think out ways by which young people's natural desires and impulses can be utilised in education. According to Russell, first of all there should be freedom to learn or not to learn. Then there is freedom as to what to learn, and in later education there is freedom of opinion.

Freedom to learn or not to learn can be only partially conceded in childhood. It is necessary to make sure that all who are not imbecile learn to read and write. For this activity children must have the opportunity thrust upon them. Later on, it might be left to the choice of young

294. Ibid., p. 138.

people whether, for instance, they should go to the university; some would wish to go, others would not. According to Russell 'this would make quite as good a principle of selection as any to be got from entrance examinations. Nobody, who did not work, should be allowed to stay at a university. If hard work were exacted as a condition of residence, universities would cease to be attractive to people with a distaste for intellectual pursuit'.²⁹⁵

Regarding the freedom as to what to learn, Russell says, 'it is necessary to group subjects by their natural affinities, because there are grave disadvantages in the elective system which leaves a student free to choose wholly unconnected subjects'.²⁹⁶ Once it is established where the child's aptitude lies, every child should be allowed, if he desires, to specialise from the age of fourteen. At first the specialisation would be very broad, growing gradually more defined as education advanced. But the idea of an 'all-round' education is condemned by Russell. He writes : "The ideal of an all-round education is out of date, it has been destroyed by the progress of knowledge".²⁹⁷

About the 'freedom of opinion' Russell writes, "Freedom of opinion, on the part of both, teacher and pupil, is the most important of the various kinds of freedom and the only one which requires no limitations whatsoever".²⁹⁸

295. Ibid., p. 134.

296. Ibid.

297. Ibid., p. 135.

298. Ibid.

From the above analysis it is quite clear that Russell does not believe in absolute freedom. It has its limitations, and it is important to realise what they are. One of the most obvious examples that may be taken is that of cleanliness. According to Russell 'in matters of cleanliness and hygiene, although conventional education involves much too great a limitation of freedom, yet some limitation is necessary in the interests of health'.²⁹⁹

Another virtue which is not likely to be produced by a wholly free education, is punctuality. Therefore, young people should be subjected to the necessity of doing certain things at certain times if they are to be fitted to take any ordinary part in modern life. They need a discipline in observing time which is quite impossible if they are allowed to grow freely.

Honesty is another serious matter to which similar remarks should be applied. By this term Russell means 'merely respect for the property of others'. The undisciplined person appropriates the property of others whenever he thinks it safe to do so. According to Russell an adequate respect for the property of others is hardly possible except through the creation of conditioned reflex.³⁰⁰

The Importance of routine in the life of the young is yet another aspect which cannot be set by the absolute freedom. According to Russell,

299. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 25.

300. Ibid., p. 26.

however, routine should not be rigid and absolute. There should be variations, such as Christmas day and other holidays. But even these variations should, largely be expected by the child. The child derives a sense of security from knowing more or less what he is going to do day by day. Adventurousness and courage are highly desirable qualities, but they can most easily be developed in an environment of fundamental security.³⁰¹

The capacity for consistent self-direction is one of the most valuable quality that a human being can possess. Russell thinks that 'It is practically absent in young children, and cannot be developed either by a very rigid discipline or by complete freedom. The subtle mixture of freedom and discipline is required for strengthening the will'.³⁰² The important thing is that in imposing limitations upon the desirable amount of discipline, all training should have the co-operation of the child's will. Therefore, whatever discipline may exist, it should not involve more than a minimum of emotional restraint.

In matters of instructions, Russell says that it is possible to give adequate instruction, and to produce highly educated human beings without imposing any obligation to be present in lessons. But in order to perform this task, a combination of circumstances is required. It requires adults having genuine and spontaneous interest in intellectual pursuits. It also requires small classes and a teacher full of sympathy, tact and skill. And it requires an environment in which it is possible to ask a

301. Ibid., pp. 26-27.

302. Ibid., p. 27.

mischievous boy to go out of the class and play.

Regarding the discipline as it exists in schools, Russell says, 'It is a kind of evil. The desirable kind of discipline is the kind that comes from within. This kind of discipline is very necessary, but can only result from strong desires for ends not immediately attainable, and can only be produced by education if education fosters such desires, which it seldom does at present. Such discipline springs from one's own will, not from outside authority'.³⁰³

THE USE OF PUNISHMENT AND REWARD :

According to Russell, by a suitable distribution of rewards and punishments, it is possible to control a very large part of overt behaviour.³⁰⁴ Praise and blame are the important forms of rewards and punishments. Russell does not believe that it can ever be possible to conduct education without using praise and blame, but in regard to both, a certain degree of caution is necessary. He suggests that in the first place, neither should be comparative. A child should not be told that he has done better than so and so, or such and such is never naughty; the first produces contempt, and the second produces hatred. In the second place, blame should be given much more sparingly than praise; it should be a definite punishment, administered for some unexpected deviation

303. Robert E. Egner and Lester E. Denonn (eds.) : The Basic Writings of Bertrand Russell, George Allen & Unwin Ltd., London, 1961, p. 408.

304. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, p. 38.

from good behaviour, and it should never be continued after it has produced its effect. In the third place, praise should be given for a new development of courage or skill. All through education, any usually good piece of work should be praised.³⁰⁵ By the proper use of this method boys who are naturally timid can acquire physical courage, and the children who are sensitive to pain, can be taught a stoical endurance. Good manners, if not imposed earlier, can be learnt in adolescence by means of no worse punishment than the contemptuous lifting of an eyebrow. According to Russell the behaviourist method of 'conditioning' is very powerful and successful as a social force. It is capable of producing an impressive uniformity of overt behaviour.

ROLES OF THE TEACHER :

The teacher, like the artist, the philosopher, and the man of letters, can only perform his duties adequately if he is guided by an inner creative impulse, not dominated by an outside authority. Russell says, "A feeling of intellectual independence is essential to the proper fulfilment of a teacher's functions, since it is his business to instil what he can of knowledge and reasonableness into the process of forming public opinion".³⁰⁶

In to-day's world we face new problems created by compulsory education given usually by the State or by the Churches. In this system

305. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 114.

306. Bertrand Russell : Unpopular Essays, George Allen & Unwin Ltd., London, 1950, p. 146.

the majority of teachers have become civil servants obliged to carry out the behests of men who have no experience of dealing with the young, and whose only attitude towards education is that of the propagandist. Under these circumstances teachers cannot perform the functions for which they are specially trained. Russell gives a call to the people, who believe in liberty of thought, to protect teachers from intellectual bondage and suggests them the ways to avert this danger.

The first requisite to avert this danger is a clear conception of the services which teachers can be expected to perform for the community.³⁰⁷ Russell excepts the imparting of definite controversial information as one of the least important function of a teacher, but he also thinks that it is the basis upon which the others are built, and in a technical civilization such as ours it has undoubtedly a considerable utility. In a modern community, a sufficient number of technically trained men should exist who can preserve the mechanical apparatus upon which our physical comforts depend.

Organised party spirit is one of the greatest dangers of modern times. According to Russell 'it should be the business of teachers to stand outside the strife of parties and endeavour to instil into the young the habit of impartial inquiry, leading them to judge issues on their merits and to be on their guard against accepting ex-parte statements at their face value'.³⁰⁸

307. Ibid., p. 150.

308. Ibid., p. 151.

Bertrand Russell calls teachers 'the true guardians of civilization'. They should be intimately aware of what civilization is, and desirous of imparting a civilized attitude to their pupils'.³⁰⁹ The civilized teacher, where he cannot appreciate, will aim rather at understanding than at reprobating. He will seek rather to discover and remove the impersonal causes of evil than to hate his pupils who are in its grip. All this should be in the mind and heart of the teacher, only then will he be able to convey it in his teaching to the young who are in his care.

Regarding the attitude a teacher should have towards his pupils, Russell says, "no man can be a good teacher unless he has a feeling of warm affection towards his pupils and a genuine desire to impart to them what he himself believes to be of value".³¹⁰ Repressive and persecuting passions are very common in today's world, which Russell believes, are not the inevitable part of human nature. On the contrary they are always the outcome of some kind of unhappiness. Therefore, according to Russell, 'it should be one of the functions of the teacher to open vistas before his pupils, showing them the possible ways that will be delightful as well as useful, thereby letting loose their kind impulse and preventing the growth of a desire to rob others of joys that they will have missed'. It is the duty of an educator to produce adults free from such kind of psychological problems.

309. Ibid., p. 152.

310. Ibid., p. 155.

In present circumstances, many teachers are not free to do that of which they are capable. Russell believes that there are many reasons for this. The first is that 'most teachers are overworked and are compelled to prepare their pupils for examinations rather than to give them a liberalizing mental training'.³¹¹ Due to this unwanted pressure they feel harassed and become nervous, out of touch with recent innovations in the subjects that they teach. The result is that they are unable to inspire their students with a sense of intellectual delight that could be obtained from new knowledge.

Another drawback of the present system of education is the idea that falsehood is edifying; it is one of the unforgivable sins of those who prepare educational schemes. Russell does not consider a man a good teacher if he conceals truth in the course of his teaching because it is what is called "unedifying". He writes, "In any case to tell lies to the young, who have no means of checking what are told, is morally indefensible".³¹²

Russell has been a staunch supporter of democratic ideals in education. That is why he has written, "If democracy is to survive, the thing, above all, that a teacher should endeavour to produce in his pupils, is the kind of tolerance that springs from an endeavour to understand those who are different from ourselves".³¹³ But this task cannot be

311. Ibid.

312. Ibid., p. 157.

313. Ibid.

successfully performed by the teacher if he is not given opportunities for self-determination, more independence from the interference of bureaucrats and bigots.

Academic Engagements : Regarding the academic engagements for the teachers at university level, Russell writes that 'every teacher should engage himself in research work and should have sufficient leisure and energy to know what is being done in his subject in other countries'.³¹⁴ He should not be expected to teach for long hours. Because in university teaching, skill in pedagogy is no longer considered as important as it used to be. Now what is considered important is the knowledge of one's subject and keenness about what is being done in it. This is impossible for a man who is over worked and nervously exhausted by teaching. To facilitate the activity of research and to gather information about researches being done abroad, Russell suggests that 'every university teacher ought to have a Sabbatical year (one in every seven years) to be spent in foreign universities or in otherwise acquiring knowledge of what is being done abroad'.³¹⁵

The Role of the Teacher in Education Administration : In the teaching profession there are two different kinds of teachers. One category of teachers belongs to those who have an enthusiasm for some subject, and

314. Bertrand Russell : On Education, George Allen & Unwin Ltd., London, 1976, p. 200.

315. Ibid., pp. 200-201.

who love to teach it and fill their pupils' minds with that enthusiasm. The second category of teachers belongs to those who enjoy the position of power, who like governing but do not have enough skill to govern. Modern tendency favours the teachers who can govern, not the ones who enjoy teaching. Russell writes about it : "Unfortunately, in any large school, there is a considerable amount of administrative routine, which is generally done best by the worst teachers; and as the higher authorities see the administrative work but are apt not to see the teaching, there is a tendency for credit to be quite wrongly apportioned. Moreover, in any great administrative machine the officials at the head of it naturally consider administration the most honourable and difficult kind of work, with the result that a better status and a higher salary are given to those who do the administrative work of schools than to those who actually teach".³¹⁶ Unfortunately, all this tends to produce the wrong type of teachers. It is therefore very important to give higher salaries and other encouragements to those teachers who love teaching rather than those who like governing.

CRITICAL ANALYSIS

A critical analysis of the educational ideas of Dr. Radhakrishnan and Bertrand Russell will be presented in the following chapter (Chapter VI). So, to avoid unnecessary repetition the researcher has decided not to present any analysis of their educational ideas at the end of this chapter.

316. Bertrand Russell : Education and the Social Order, George Allen & Unwin Ltd., London, 1977, pp. 148-149.

CHAPTER VI

CONCLUSIONS

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In the history of educational philosophy it has been a tradition that while analyzing the educational ideas of any particular philosopher, his views regarding the matter, and the universe are also to be taken into consideration, because his views about the universe and reality are likely to influence his social, political and educational thoughts too. But Russell does not seem to agree with this belief. According to him 'the analysis of the nature of universe and moral laws are two different things and an effort to combine these two is totally confusing and wrong'.¹ Whereas, Radhakrishnan's approach to education is totally different. He wished to educate his pupils to a belief in a spiritual and ethical universe.

The third chapter of the present venture is devoted mainly to the metaphysical and epistemological thoughts of both the philosophers. After the analysis of these thoughts, it has been found that Radhakrishnan can be designated as an idealist, but his idealism is different from the western one. Western idealism sometimes becomes too imaginary and too conceptual. Radhakrishnan has tried to translate idealism into practice. For example, Plato only imagined the existence of the philosopher king when he said that 'philosophers must be the rulers', but Radhakrishnan, in reality, became the philosopher President of India. Bertrand Russell on that occasion had sent his heartiest congratulations

1. Bertrand Russell : History of Western Philosophy, George Allen and Unwin Ltd., London, 1961, p. 788.

to Dr. Radhakrishnan, saying that it was an honour to philosophy that Dr. Radhakrishnan had become the President of India and he, as a philosopher, took pleasure in that.

In comparison to Dr. Radhakrishnan Bertrand Russell's position is not that stable. An analysis of his metaphysical and epistemological thoughts reveal that he can be called, a logical positivist, a logical atomist, and a neo-realist. From the researcher's point of view Russell's contribution as a neo-realist and a philosopher of sense-data, is more significant than his other contributions.

Both, Bertrand Russell and S. Radhakrishnan have expressed their ideas about the philosophy of education. Although, both of them have quite a few similarities in their educational philosophies, but their points of emphasis in education are different. For example, Bertrand Russell believed that education is a social process and its scope should be either sociological or psychological, not metaphysical or epistemological. Due to this reason Russell's educational philosophy contains some elements of conceptualism and behaviourism. On the one hand he has emphasised upon the universally accepted qualities of character-building, discipline, good habits and on the other hand gave importance to the pragmatic and utilitarian elements in education. Radhakrishnan has also accepted the need of utilitarian, experimental and behaviouristic elements in education but has added that 'spiritualistic element should not be neglected'. Rather his main goal has been to attain spiritual perfection, whereas Russell's personality is that of a dualist. Due to his dual personality Russell became the centre of attraction for both - the Idealists and the

Pragmatists, whereas, Radhakrishnan has been recognised as an Idealist throughout his life.

It is almost an accepted fact that every philosopher or a thinker, however original he may be, is bound to be influenced by the ideas of other notable philosophers or thinkers of his time or with the views mentioned in the books of all times. Bertrand Russell appreciated many of the Ideals propagated by Rousseau and accepted Locke and Rousseau as 'the two great reformers of educational theory before the nineteenth century'.² Radhakrishnan's philosophy too is greatly influenced by Vedas, Upanisads and teachings of Lord Krishna.

Although, both the philosophers did not propound any psychological theories of their own, but they have taken advantage of many theories in their educational philosophies, which had their origin in psychology. For example, Radhakrishnan has emphasised the use of meditation to develop concentration for better learning. He also asks us to discipline ourselves by getting rid of anger, hatred, pusillanimity, pettiness. According to him 'Ultimate Reality is perceived by us through the pulse of our being'. He appears to be a true psychologist when he says that everyone of us has under the surface a streak of violence which forces us to revolt, which makes us slay and murder. In his view we have to overpower that beast in us if we really wish to call ourselves a truly educated person. Through his doctrine of maya he tries to make us understand the concept

2. Bertrand Russell : On Education, George Allen and Unwin Ltd., London, 1976, p. 14.

of 'illusion'. In the education of a child he takes help from psychological principles and emphasises the all round development of the child who should not fall a victim of nervous disorders; for which love and affection is the best preventive, which should be provided to him in ample by his parents at home and by teachers in schools. Every side of his nature should be actually developed.

Similarly, Bertrand Russell also took help from psychology to form his theories in the field of education. For example, psycho-analysis appeared to him very important and essential to the creation of right methods of moral teaching. In his view a child is born with certain reflexes and instincts which are neither good nor bad. With the help of proper education these can be developed in the right direction. The psychologists such as Goddard and Terman gave too much importance to heredity, but to Russell environment plays a very important role for improving the child's behaviour. However, Russell is not an extremist like Dr. John B. Watson who believed that any child can be turned into a Mozart or a Newton by a suitable education.

Although, Russell disagreed with the Freudians in many respects, he agreed with them at the point that they have done a great job in diagnosing that nervous disorders, in later life, occur due to wrong handling of young children during their childhood, in such matters as sex. Because psycho-analysts have pointed out that the instinct (sex) is present even in childhood. Due to this reason Russell has emphasised upon the need of giving sex-education even to very young children and opposed the

principle of prevention and suppression of the instinct. But sex-education for young children should be carefully planned. Russell has also stressed upon the elimination of fear in childhood; because to the young people freed from fear and inhibitions and rebellious or thwarted instincts, we shall be able to open before them the world of knowledge, freely and completely, without dark hidden corners. But this can be done only with love. Russell expressed that knowledge exists; lack of love prevents it from being applied. He is not in favour of using punishment and repression as good methods for the training of instinct, because it produces mental disorders. Russell seems quite alert to avoid mental disorders in children and wants to see them in perfect mental as well as physical health.

Russell and Radhakrishnan, both have used terms and theories of psychology in their own ways. Radhakrishnan has used the psychological terms such as sense-perception, impulses, desires, ambitions, fear, jealousy, hatred, kindness, anger, consciousness, mind, intelligence, insight, concentration, selfishness etc. in a spiritual context which are also applicable to education; whereas Russell has used them for the sake of education only. He has applied the science of child-psychology in the methods used in nursery schools.

These philosophers believe that solidarity and sociability, both are important for the full development of an individual. So, in order to educate the child one has to go in depth of the child's personal as well as social life. The fourth chapter of the present study is devoted to the social philosophies of these two thinkers. An analysis of their thoughts, in this

field, reveals that both of them are humanists and consider education as means to the welfare of the world.

Bertrand Russell and Radhakrishnan, both believe that the ideal system of education must be democratic. Russell has supported both, democracy and socialism, but his socialism is not comprised of violent methods like that of Russian socialism. Similarly, Radhakrishnan's 'socialism aims at providing the basic necessities of life to the common people. They should be adequately fed, clothed, housed and educated'.³ Both of them are great lovers of freedom and do not wish to form socialism at the cost of individuals' freedom.

Both the philosophers did not accept nationality and patriotism as the sole aim of education. Russell wants to establish a world government and announces internationalism as the aim of education. Radhakrishnan too wants to establish the world community in which the separation of East and West will be over. He wants to assure us that 'we live in one world and require to be educated to a common conception of human purpose and destiny. The different nations should live together as members of the human race, not as hostile entities but as friendly partners in the endeavour of civilisation. The strong shall help the weak and all shall belong to one world federation of free nations'.⁴ Peace is the essential condition for the survival of the human race. Both the philosophers have spoken against war, and in favour of peace. In Radhakrishnan's view peace

3. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 45.

4. S. Radhakrishnan : East and West, Harper and Brothers, New York, 1956, pp. 130-131.

is not the mere absence of war, it is the development of a strong fellow-feeling, an honest appreciation of other people's ideas and values.

Today's world is the world of science. Science has brought new hopes for the welfare of mankind. According to Russell if we really wish to use scientific discoveries for the good of mankind, new values would have to be secured and new aims must be established. For this we ought to make efforts to develop a scientific attitude in our children; and for this, we need to give them opportunity to observe, to experiment, to explore and to do critical study. Radhakrishnan believes that an objective study of scientific truth means an intellectual excellence moral excellence and emotional commitment. But here, Radhakrishnan differs with Russell because Russell has given too much importance to intellectual training in finding out the scientific truths. Radhakrishnan says, it is wrong to think that science is a purely intellectual pursuit and that a man must be trained intellectually to investigate the scientific pursuit. In his view all the three sides of man's nature should be involved in any kind of investigation of truth. The qualities of moral excellence, emotional passion, attachment to the object and a disinterestedness in the pursuit of truth, are essential. If we want to adopt the spirit of science, we must rid our minds of pre-possessions, of all fixed habits. We must go, seek each other, adopt a scientific habit of mind, know the realities and the facts of the whole, help in the betterment of humanity. That is how Radhakrishnan wishes to train our pupils' minds for the scientific pursuits.

Education is of two types, formal and informal. Informal education is provided to the child at home by his parents and other family members.

Although Russell has faith in this kind of education for the very young children, he thinks that children should be educated at nursery schools in the beginning of their educational career. Whereas Radhakrishnan's view is that the child should be educated at home in the beginning. That is the reason why he did not write any thing about the planning and organisation of education at nursery level. Russell has given countless reasons in favour of sending the children to nursery schools and says with authority that even the best parents would do well to send their children to a suitable school from the age of two onwards, at least for a part of the day.

Although Russell has written a great deal about other informal educational institutions, namely, religious institutions and State, he concluded that these institutions do more harm to the individual than good. Radhakrishnan did not write much about these informal institutions of education; so the question does not arise of any comparison between these two philosophers on this matter.

After spending nearly five years in a nursery school, the children are supposed to enter in an ordinary elementary school. The school plays a very important role as an institution of formal education. Both the educationists have expressed their views regarding the school education. The only difference in their expression is that, Bertrand Russell was an authority in school education and gave a detailed account of each and every aspect of school education in a very systematic way, whereas Radhakrishnan's views regarding school education may be found in a

scattered form in his speeches and occasional writings. Some of his views, on this matter, may be seen in the report of university education commission in the form of suggestions to improve the standard of school education in India. Radhakrishnan is a specialist of university education. Wherever he spoke, he expressed his views on university education. The Report of the University Education Commission was prepared under his wise chairmanship. A systematic account of university education, covering almost each and every aspect, is preserved in this report. So, if we combine the specialised ideas of these two great philosopher educators, we get a complete pattern of formal education, starting from nursery level to university education. Let us summarize what these two great personalities have done for education.

Bertrand has divided a child's education in two parts. According to him upto to the age of six the child should be given the education of character. By this time the task of cultivation of all the good habits in a child should be completed. After the age of six, his education of intellect should start. Although, Russell has made this division on the basis of modern psychological theories, he became too rigid in this respect. Radhakrishnan's suggestion is that we should not be too rigid in such matters. Flexibility in the education of a child is extremely important. However, he also wants to give education of character to a child which should start in early childhood and could go throughout his life.

Regarding the other aims of school education, Russell says, that with the help of education, a pupil should learn to reveal the mysteries

of nature; should learn to use his leisure wisely; to excell in various vocational skills to earn his livelihood; to make full development of his own self; and acquire all the qualities of a good citizen. In Radhakrishnan's view the aim of education should be to help us to find out what we are for in this world. He believes that man cannot be satisfied only by wealth or by learning, but by developing the quality of detachment, of renunciation, making himself the instrument of a higher purpose. Education is incomplete if we do not endow the pupils with purpose. Although, Radhakrishnan too agrees that education should train a person so that he can earn his livelihood, he emphasised that moral and spiritual training is an essential part of education. In the end both the educationists agree on one point that the main aim of education should be an all-round development of the pupils, i.e., mental, physical, social and spiritual.

In order to develop these faculties in a child and youth, a well planned curriculum is provided by Russell and Radhakrishnan. Because Russell is a man of science, his main emphasis is on science subjects. He wants to develop the scientific attitude in his pupils, whereas, Radhakrishnan believes that for a balanced development of youth two current thoughts are necessary - the scientific and the spiritual.⁵ A mere study of science, however, without a study of humanities may lead to dehumanization. Spiritual wisdom is derived from a study of classics. He emphasised that the very young children should be made to study the great classics of the world. These classics are ageless and belong

5. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 338.

to all ages. They help us to understand human nature and make us adopt a tolerant, sympathetic and understanding view of what we come across. These qualities are essential for the functioning of democratic institutions.⁶ Russell does not agree with Radhakrishnan at this point and says that the study of classics is sheer wastage of time. According to him instructions should not be influenced by moral consideration because it is a bad thing for intelligence as well as for character. The knowledge should be imparted for an intellectual purpose.⁷ Being an Idealist Radhakrishnan accepts character building as the number one aim of education, whereas, Bertrand Russell gives preference to intelligence over character. However, both the philosophers have prescribed common courses of study at secondary level, namely, mathematics and science, classics, modern humanities which also includes modern languages, history and literature etc. These courses of study are prescribed to discover special aptitudes in boys and girls; so that these aptitudes may be developed in later years.

The question what should be taught ?, is intimately related to the question, how should it be taught ? If better methods of teaching are applied, it is possible that the pupils will learn more. Both, Bertrand Russell and Radhakrishnan, have provided to us many valuable suggestions to teach different subjects. The fundamental principle behind the teaching of any subject is that pupils learn more if they wish to learn than if

6. Ibid., pp. 338-339.

7. Bertrand Russell : On Education, George Allen & Unwin Ltd, London, 1976, p. 156.

they regard work as a bore. So the motivation of the child should be awakened by making the subject matter more interesting. Secondly, learning by doing is another important way to facilitate learning. Both the philosophers have accepted that the natural environment plays a very important role in the education of a child. This proves that both of them believed in some of the elements of naturalistic philosophy of education. According to Russell throughout the whole of the school years there should persist a sense of intellectual adventure. Pupils should be given opportunities to find out exciting things for themselves after their set tasks were done, and therefore the set tasks should not be too heavy. Thirdly, pupils should never be made feel ashamed of their stupidity. Fourthly, on some achievement pupils should be praised, because the great stimulus in education, Russell says, is to make pupils feel that achievement is possible. Their mistakes should be pointed out, but it should be done without censure.

In order to cultivate the scientific spirit in children, Russell suggests to apply scientific methods in education. The very first thing, he says, is that a teacher should make his students believe that they learn to admit the fact that their best founded beliefs may also need some correction; but truth, so far as it is humanly attainable, is a matter of degree. He thinks that the ideal of a scientific attitude to practical questions, is of immense importance in today's world. Similarly, Radhakrishnan has also emphasised that we should help our students to adopt a scientific habit of mind, know the realities and the facts of the whole, help in the betterment of humanity. That is how Radhakrishnan wants to develop a scientific attitude in our students.

Radhakrishnan's suggestion is that we must make better provision for the training of students at the high school and intermediate college level, because at present these four years of a student's life, when he is most active and when his ability to sustain and do intellectual work with the minimum of boredom is at its height, are largely wasted. In fact our secondary education needs radical reforms. The aim of intermediate colleges should be to meet a variety of needs of our young men by giving a vocational bias to their courses while retaining at the same time their value in a system of sound general education as a preparation for university courses.

In the report of the University Education Commission it has been suggested that in these colleges education should be given under conditions favourable to the health of the pupils. Their bodies should be developed and trained by systematic and vigorous exercises. Their eyes should be trained to see, their ears to hear with sure and quick discrimination. Their sense of beauty should be awakened, and should be taught to express it by music and by movement, and through colour and line. Their hands should be trained to skillful use. Their will should be kindled by an ideal and hardened by discipline enjoying self control. They should learn to express themselves accurately and simply in their mother tongue, in India, in English also. Through mathematics, they should learn the relations of forms and numbers, through history and literature they should learn something of the records of the past; what the human race has achieved; and how their great poets and sages have interpreted the experience of life. Their education should further demand from them in the way

of relating both the amount and the quality of evidence which a valid induction requires. Besides this it should open windows in their mind, so that they will be able to see wide perspectives of history, and of human thought. But it should also, by the enforcement of accuracy and steady work, teach them by what toil and patience men have to make their way along the road of truth. Above all the education endeavours to give them, by such methods and influences as it is free to use, a sure hold upon the principles of right and wrong and should teach them to apply those principles in their conduct. Thus its chief work is to enlighten and practise the conscience, both the moral and the intellectual. And through the activities of corporate life in the school it should give pupils experience in bearing responsibility, in organisation, and in working with others for public end, whether in leadership or in submission to the common will. In one of his speeches Dr. Radhakrishnan has summarised his views for the kind of education our children need. He said, "In this country, different races, and religions, creeds and clans contributed to the making of the pattern of our culture. Children must be taught history of different nations where they will perceive their uniqueness. They must be taught, even when they are very young, the elements of science and technology. They must be given glimpses into world literature, so that their own minds are sharpened and feelings refined. It is my earnest desire that our children are treated as human beings, and not as automata."⁸

8. Publications Division, Govt. of India : President Radhakrishnan's Speeches and Writings, 1969, p. 342.

An analysis of their thoughts on secondary education reveals that they both, besides the teaching of various subjects, want the inclusion of various arts (dance, drama, singing, drawing and painting, creative writing etc.) and other extra-curricular activities, in the curriculum of secondary schools, and suggested to teach language and literature with the help of drama; history and geography with the help of pictures, travelling and other audiovisual aids. Games and sports are prescribed for the healthy development of body.

Russell has written about the merits and demerits of day schools and boarding schools and reached at no significant conclusion whether a day school is good for students or a boarding school is superior over day-school. Radhakrishnan kept himself away from this problem and did not say or write anything about boarding schools at secondary level. Bertrand Russell wants a system of co-education, whereas Radhakrishnan mentions nothing about such a system of education. Russell has given too much importance to freedom in the education of the child and prescribed sex-education even to young children, whereas Radhakrishnan did not say any thing regarding this matter, rather he adopted a traditional view that a student should practise brahmacharya throughout his student life. So he suggested that students learn to control their will by tapas (severe-self-discipline). Although Russell believes in too much freedom for the proper development of child and Radhakrishnan, being an idealist, gives importance to discipline, both the philosophers in the end agreed that proper balance of freedom and discipline, in the education of children, should be maintained. Another thing is that both of them believe in the

kind of discipline which springs from inside of the pupils and not imposed by an outside authority.

After finishing their school education boys and girls enter the universities. Radhakrishnan has written about university education in quite detail. Universities, like schools, are supposed to help in the healthy growth of our youths, but from academic point of view, universities exist mainly for two purposes. According to Russell the aims of universities are : (1) to train men and women for certain professions and (2) to pursue learning and research without regard to immediate utility. Radhakrishnan agrees with Russell in this regard, but he has emphasised the need of continued general education even at the college level. At college level it should aim at making the pupils familiar with their physical and social environment and with human institutions, aspirations, and ideals. The post graduate students must be trained in hard intellectual endeavour. At post graduate level students are trained for different professions which include training of teachers for all levels of higher education, training of experts for many services in the non-academic fields, and training of research personnel.

From this point of view Radhakrishnan's views on university education may prove to be very helpful in the planning and organisation of education at higher level. So far as curriculum is concerned, Russell did not provide us a well planned curriculum for higher education, whereas Radhakrishnan, in the Report of the University Education Commission, has presented a well constructed curriculum for undergraduate students, and for post-graduate classes.

Courses of study suggested for degree level are of three years duration. Arts students are supposed to learn a classical or a modern Indian language, and a foreign language. Besides these they are supposed to opt for two special subjects one from humanities and one from social studies. Dr. Radhakrishnan emphasised that our students should be encouraged to take up Sanskrit in their degree course, because Sanskrit language contains priceless humanistic literature. India's contribution to philosophy should be included in the syllabus. A detailed study of Indian history as well as the history of other nations is essential at this level. At this level, geography should be treated as a part of social study. Home Economics should reflect the needs and interests of the communities. Students should also be acquainted with the economic, social, and educational resources of these communities. Mathematics may be taken by both, the Arts and Science students. Students must be given knowledge about the contribution made by Indian Mathematicians; and about the fact that Hindus are the originators of the number system. It will stimulate the interests of the pupils.

The post-graduate students must be trained in hard intellectual endeavour which must form an important feature of any good higher education institution. Teaching universities should develop research training in various branches of knowledge. Radhakrishnan suggested that training in methods, and principles of research should be given only to deserving candidates, and that research topics should be selected carefully. Bertrand Russell too agrees with Radhakrishnan that university education should be provided to those who have a special kind of ability and he suggested

that the pupils who possess the skill but have no money should be maintained at the public expense during their course. Dr. Radhakrishnan has suggested that able but poor pupils should be given scholarships, so that they can continue their studies.

Regarding the methods of teaching at higher levels, both the philosophers differ in opinion at several places. For example, Radhakrishnan gave importance to lectures, but Russell declared that lectures appeared to him a sheer waste of time when he was an undergraduate student. Again, Radhakrishnan emphasised the importance of meditation at this level, but Bertrand Russell says nothing about meditation.

Both the philosophers have been successful teachers as well, but they do not agree with each other on the issue, whether a university teacher should devote his time more to teaching or to research. In Russell's view every university teacher should engage himself in research, and that he should not be overworked and nervously exhausted by teaching. In university teaching skill in pedagogy is no longer important; the important thing is the knowledge of one's subject and the desire to know what is being done in it, in his own country and abroad. Although Radhakrishnan has also emphasised that a university teacher should involve himself in research work, he gave more importance to teaching. The first and most important job of a university teacher is to teach the students. In the report of the university education commission, it has been mentioned that every university teacher, whether he is a lecturer, a reader or a professor, is supposed to teach a minimum number of periods. Research is a secondary endeavour.

Radhakrishnan paid considerable amount of his attention to the education of women and concluded that the educated conscientious mothers, who live and work with their children in homes, would prove to be the best teachers in the world of both, character and intelligence. To make woman's education relevant to present conditions, a well planned curriculum is presented by Radhakrishnan which includes practical training and some special courses of study namely, home economics; and professional courses in nursing, teaching and fine arts. Bertrand Russell did not give much heed to woman education except criticising the women educators who aimed at giving to their girls such useless knowledge as is given to boys of the same class. He emphasised that some part of female education should include technical training for motherhood.

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